THE
BOOKE OF
COMMON PRAYER,
and Adminiſtration of the
SACRAMENTS,

And other Rites and Ceremonies of the Church of
ENGLAND.

DVBLIN,
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M. DC. XXI.

Cum Privilegio.

¶ An Almanacke for xxvj. yeares.

The yeare of our Lord.	The Golden number.	Dominicall letter.	Septuagesima.	Ashwednesday the first day of Lent.	Easter day.
1603	8	B	Febr. 20.	March 9.	April 24.
1604	9	A G	5	Febr. 22.	8
1605	10	F	Janu. 27.	13	March 31
1606	11	E	Febr. 16.	March 5.	April 20.
1607	12	D	Febr. 1.	Febru. 18	5
1608	13	C B	Jan. 24.	10	March 27
1609	14	A	Febr. 12.	March 1	April 16
1610	15	G	4	Febr. 21	8
1611	16	F	Jan. 20.	6.	March 24.
1612	17	E D	Febru. 9.	25	April 12.
1613	18	C	Jan. 31.	17	4
1614	19	B	Febr. 20.	March 9	24
1615	1	A	5	Febr. 22	9
1616	2	G F	Jan. 28.	14	March 31
1617	3	E	Febr. 16.	March 7	April 20.
1618	4	D	1	Febr. 18	5
1619	5	C	Jan. 24.	10	March 28
1620	6	A B	Febr. 13.	March 1	April 16
1621	7	G	Jan. 28.	Febru. 14	1
1622	8	F	Febr. 17.	March 6	21
1623	9	E	9	Febr. 16	13
1624	10	D C	Jan. 15.	11	March 28
1625	11	B	Febr. 13.	March 2	April 17
1626	12	A	5	Febr. 22	9
1627	13	G	Jan. 21.	7	March 25
1628	14	F E	Febr. 10.	27	April 13

Note that the Golden number and Dominicall letter both change every yeare the first day of Ianuarie. Note also that the yeare of our Lord beginneth the 25. day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the wombe of the Virgin

Ianuary hath xxxj. dayes.

Sun riseth 8.m.34 houre
Sun falleth 4.m.26 houre

Psalmes.

					Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon.	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon.
1	A	Kalend.		Circumciſ.	Gen.17.	Rom.ij.	Deu.10.	Coloſ.ij.
2	b	iiij.	No.		Gen.i.	Matth.i.	Gen.ij.	Rom.i.
3	c	iij.	No.		iij	ij	iiij	ij
4	d	Prid.	No.		v	iij	vi	iij
5	e	Nonas.			vij	iiij	viij	iiij
6	f	viij.	Id.	Epiphanie.	Eſa. 60.	Luke iij.	Eſa.49.	Iohn ij.
7	g	vij.	Id.		Gen.9.	Matth.v.	Gen.12.	Rom.v.
8	A	vi.	Id.	Lucian	13.	vi	14	vi
9	b	v.	Id.		15.	vij	16.	vij
10	c	iiij.	Id.		17.	viij	18.	viij
11	d	iij.	Id.		19.	ix	20.	ix
12	e	Prid.	Id.	Sol in Aqua.	21.	x	22.	x
13	f	Idus		Hilarie	23.	xi	24.	xi
14	g	19.	kl.	Februarij	25.	xij	26.	xij
15	A	18.	kl.		27.	xiij	28.	xiij
16	b	17.	kl.		29.	xiiij	30.	xiiij
17	c	16.	kl.		31.	xv	32.	xv
18	d	15.	kl.	Priſca.	33.	xvi	34.	xvi
19	e	14.	kl.		35.	xvij	37.	i. Cor.i.
20	f	13.	kl.	Fabian.	38.	xviij	39.	ij
21	g	12.	kl.	Agnes.	40.	xix	41.	iij
22	A	xi	kl.	Vincent.	42.	xx	43.	iiij
23	b	x	kl.		44.	xxi	45.	v
24	c	ix	kl.		46.	xxij	47.	vi
25	d	viij	kl.	Con. Paul.	Wiſd.v.	Acts xxij.	Wiſd.vi.	Acts xxvi.
26	e	vij	kl.		Gen.48.	Matt.xxiij	Gen.49.	i. Cor.vij.
27	f	vi	kl.		50.	xxiiij	Exod.i.	viij
28	g	v	kl.		Exod.ij.	xxv	iij.	ix
29	A	iiij	kl.		iiij	xxvi	v	x
30	b	iij	kl.		vij	xxvij	viij	xi
31	c	Prid.	kl.		ix	xxviij	10.	xij

A 2

February hath xxviii. dayes.

Sun riseth hour 8.m.12
Sun falleth hour 3.m.48

Psalms.				Morning prayer. i. Lesson.	ii. Lesson.	Evening prayer. i. Lesson.	ii. Lesson.
1	d	Kalend.	Fast	Exod.11.	Mark.i.	Exod.12.	i.Cor.xiii.
2	e	iiii No.	Purif. of Mary	Wisd.9.	ii.	Wis.12.	xiiii.
3	f	iii No.	Blasi.	Exod.13.	iii.	Exod.14.	xv.
4	g	Prid. No.		15.	iiii.	16.	xvi.
5	A	Nonae.	Agathe.	17.	v.	18.	ii.Cor.i.
6	b	viii Id.		19.	vi.	20.	ii.
7	c	vii Id.		21.	vii.	22.	iii.
8	d	vi. Id.		23.	viii.	24.	iiii.
9	e	v. Id.		32.	ix.	33.	v.
10	f	iiii Id.		34.	x.	Leu.18.	vi.
11	g	iii. Id.		Leuit.19.	xi.	20.	vii.
12	A	Prid. Id.	Sol in pisc.	26.	xii.	Num.11.	viii.
13	b	Idus.	Church.	Numb.12.	xiii.	13.	ix.
14	c	xvi. Kl.	Valentine.	14.	xiiii.	16.	x.
15	d	xv. Kl.		17.	xv.	20.	xi.
16	e	xiiii. Kl.		21.	xvi.	22.	xii.
17	f	xiii. Kl.		23.	Luk.i.	24.	xiii.
18	g	xii. Kl.		25.	i.	27.	Gala.i.
19	A	xi. Kl.		30.	ii.	31.	ii.
20	b	x. Kl.		32.	iii.	35.	iii.
21	c	ix. Kl.		36.	iiii.	Deut.i.	iiii.
22	d	viii. Kl.		Deut.ii.	v.	iii.	v.
23	e	vii. Kl.		iiii.	vi.	v.	vi.
24	f	vi. Kl.	Fast	Eccl.19.	vii.	Eccle.i.	Ephes.i.
25	g	v. Kl.	S. Matthias.	Deut.vi.	viii.	Deut.vii.	ii.
26	A	iiii. Kl.		viii.	ix.	9.	iii.
27	b	iii. Kl.		10.	x.	11.	iiii.
28	c	Prid. Kl.		12.	xi.	15.	v.

March hath xxxj. dayes.

Sun { riseth / falleth } houre { 6. m. 18 / 5. m. 42 }

		Psalmes.			Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Evening prayer. i. Lesson.	Evening prayer. ii. Lesson.
30	d	Kalend		David.	Deu. 16.	Luke xii.	Deu. 18.	Ephes. vi.
1	e	vi.	No.	Cedde.	18.	xiii.	19.	Philip. i.
2	f	v.	No.		20.	xiiii.	21.	ii.
3	g	iiii.	No.		22.	xv.	24.	iii.
4	A	iii.	No.		25.	xvi.	26.	iiii.
5	b	Prid.	No.		27.	xvii.	28.	Colos. i.
6	c	Nonas.		Perpetue.	29.	xviii.	30.	ii.
7	d	viii.	Id.		31.	xix.	32.	iii.
8	e	vii.	Id.		33.	xx.	34.	iiii.
9	f	vi.	Id.		Josu. i.	xxi.	Josu. ii.	i. Thess. i.
10	g	v.	Id.		iii.	xxii.	iiii.	ii.
11	A	iiii.	Id.	Gregorie.	v.	xxiii.	vi.	iii.
12	b	iii.	Id.	Sol in Aries	vii.	xxiiii.	viii.	iiii.
13	c	Prid.	Id.		ix.	John i.	x.	v.
14	d	Idus.			23.	ii.	24.	ii. Thess. i.
15	e	17.	kl.	Appllis.	Judg. i.	iii.	Judg. ii.	ii.
16	f	16.	kl.		iii	iiii.	iiii.	iii.
17	g	15.	kl.	Edward.	v	v.	vi.	i. Tim. i.
18	A	14.	kl.		vii	vi.	viii.	ii. iii.
19	b	13.	kl.		ix.	vii.	x.	iiii.
20	c	12.	kl.	Benedict.	xi.	viii.	12.	v.
21	d	xi.	kl.		13.	ix.	14.	vi.
22	e	x.	kl.		15.	x.	16.	ii. Tim. i.
23	f	ix.	kl.		17.	xi.	27.	ii.
24	g	viii.	kl.	Ini R. Ia[illegible]	Ecclu. ii.	xii	Eccle. 4	iii.
25	A	vii.	kl.	Ann. of Ma	Judg. 19	xiii.	Judg. 20	iiii.
26	b	vi.	kl.		21.	xiiii	Ruth i.	Titus i.
27	c	v.	kl.		Ruth. ii.	xv	iii.	ii. iii.
28	d	iiii.	kl.		iiii.	xvi	i. Samu.	[illegible]
29	e	iii.	kl.		i. Sam. 2	xvii.	iii	Hebr. i.
30	f	Prid.	kl.		iiii.	xviii.	v	ii.

April hath xxx. dayes.

Sun riseth houre 5.m.15
Sun falleth houre 6.m.45

Psalmes.

					Morning prayer i. Lesson.	Morning prayer ii. Lesson.	Evening prayer i. Lesson.	Evening prayer ii. Lesson.
1	g	Kalend.			i. Kin. vi	John xix.	i. Kin. 7.	Heb. iii
2	A	4.	No.		viii.	xx.	9.	iiii.
3	b	3.	No.	Richard.	x.	xxi.	11.	v.
4	c	Prid.	No.	Ambros.	xii.	Acts i.	13.	vi.
5	d	Nonis			xiiii.	ii.	15.	vii.
6	e	8.	Id.		xvi.	iii.	17.	viii.
7	f	7.	Id.		xviii.	iiii.	19.	ix.
8	g	6.	Id.		xx.	v.	21.	x.
9	A	5.	Id.		xxii.	vi.	23.	xi.
10	b	4.	Id.		xxiiii.	vii.	25.	xii.
11	c	3.	Id.	Sol in Taur	xxvi.	viii.	27	xiii
12	d	Prid.	Id.		xxviii.	ix.	29.	James i.
13	e	Idus			xxx.	x.	31.	ii.
14	f	18.	kl.	Maii.	ii. Kin. i.	xi.	ii. Kin. ii	iii.
15	g	17.	kl.		iii.	xii.	iiii.	iiii.
16	A	16.	kl.		v.	xiii.	vi.	v.
17	b	15.	kl.		vii.	xiiii.	viii.	i. Pet. i.
18	c	14.	kl.		ix.	xv.	x.	ii.
19	d	13.	kl.	Alpheg.	xi.	xvi.	xii.	iii.
20	e	12.	kl.		xiii.	xvii.	xiiii.	iiii.
21	f	11.	kl.		xv.	xviii.	xvi.	v.
22	g	10.	kl.		xvii.	xix.	xviii.	ii. Pet. i.
23	A	9.	kl.	S. George.	xix.	xx.	xx.	ii.
24	b	8.	kl.	Fast.	xxi.	xxi.	xxii.	iii.
25	c	7.	kl.	Marc. Euang.	Ecclu. 4.	xxii.	Eccle. 5.	i. John i.
26	d	6.	kl.		2. Ki. 23.	xxiii.	2. Kin. 24.	ii.
27	e	5.	kl.		iii. Kin. i.	xxiiii.	3. Kin. 2.	iii.
28	f	4.	kl.		iii.	xxv.	iiii.	iiii.
29	g	3.	kl.		v.	xxvi.	vi.	v.
30	A	Prid.	kl.		vii.	xxvii.	viii.	ii. iii. John.

May hath xxxj. dayes.

Sun riseth / falleth } houre { 4. m. 36 / 7. m. 24

Psalmes.

					Morning prayer, i. Lesson.	Morning prayer, ii. Lesson.	Euening prayer, i. Lesson.	Euening prayer, ii. Lesson.
1	b	Kalend.		Phil. & Iaco.	Eccle. 7.	Acts vii.	Eccl. 9.	Iude.
2	c	vi.	No.		3. Kin. 9.	xxviii.	3. Kin. 10.	Rom. i.
3	d	v.	No.	Invent. of	xi.	Matth. i.	12.	ii.
4	e	iiii.	No.	the Crosse.	13.	ii.	14.	iii.
5	f	iii.	No.		15.	iii.	16.	iiii.
6	g	Prid.	No.	Iohn Port.	17.	iiii.	18.	v.
7	A	Nonas.			19.	v.	20.	vi.
8	b	viii.	Id.		21.	vi.	22.	vii.
9	c	vii.	Id.		4. Kin. i.	vii.	4. Kin. 2.	viii
10	d	vi.	Id.		iii.	viii.	iiii.	ix.
11	e	v.	Id.		v.	ix.	vi.	x
12	f	iiii.	Id.	Sol in Gem.	vii.	x.	viii.	xi
13	g	iii.	Id.		ix.	xi.	x.	xii
14	A	Prid.	Id.		xi.	xii	12.	xiii.
15	b	Idus.			13.	xiii.	14.	xiiii
16	c	17.	kl.	Iunii.	15.	xiiii.	16.	xv
17	d	16.	kl.		17.	xv.	18.	xvi
18	e	15.	kl.		19.	xvi.	20.	i. Cor. i.
19	f	14.	kl.	Dunstan.	21.	xvii.	22.	ii.
20	g	13.	kl.		23.	xviii.	24.	iii.
21	A	12.	kl.		25.	xix.	i. Esd. i 2	iiii.
22	b	xi.	kl.		i. Esd. iii	xx.	iiii.	v
23	c	x.	kl.		v	xxi.	vi.	vi
24	d	ix.	kl.		vii	xxii.	ix	vii.
25	e	viii.	kl.		ii. Esdr. i	xxiii.	ii. Esd. ii	viii
26	f	vii.	kl.	Augustine.	iiii.	xxiiii.	v	ix
27	g	vi.	kl.		vi	xxv.	viii.	x
28	A	v.	kl.		ix	xxvi.	x.	xi
29	b	iiii.	kl.		xiii.	xxvii.	Hest. i	xii
30	c	iii.	kl.		Hest. ii.	xxviii.	iii	xiii
31	d	Prid.	kl.		iiii.	Marke i.	v.	xiiii

Iune hath xxx. dayes.

Sun riseth / falleth houre 8.m.12 / 3.m.48

Psalmes.

					Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon.	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon.
1	e	Kalend.			Tobi.6.	Mark.ii.	Tobi.7.	i.Cor.xv.
2	f	iiii.	No.		viii.	iii.	9.	xvi.
3	g	iii.	No.	Nichomed	Iudi.i.	iiii.	Iudi.ii.	ii.Cor.i.
4	A	Prid.	No.		iii.	v.	iiii.	ii.
5	b	Nonas.		Boniface.	v.	vi.	vi.	iii.
6	c	viii.	Id.		viii.	vii.	viii.	iiii.
7	d	vii.	Id.		ix.	viii.	x.	v.
8	e	vi.	Id.		xi.	ix.	12.	vi.
9	f	v.	Id.		13.	x.	14.	vii.
10	g	iiii.	Id.		15.	xi.	16.	viii.
11	A	iii.	Id.	Barna.Ap.	Eccle.10	Acts xiiii.	Eccl.12.	Acts xv.
12	b	Prid.	Id.	Sol in Canc	Iohn 7.	Mark.xii.	Iob 19.	ii.Cor.ix.
13	c	Idus.		Solstic.esti.	20.(18.	xiii.	21.	x.
14	d	xviii.	kl.	Iulii.	22.	xiiii.	23.	xi.
15	e	xvii.	kl.		24.25.	xv.	26.27.	xii.
16	f	xvi.	kl.		28.	xvi.	29.	xiii.
17	g	xv.	kl.		30.	Luk.i.	31.	Galat.i.
18	A	xiiii.	kl.		32.	ii.	33.	ii.
19	b	xiii.	kl.	Nat K. Iam.	34.	iii.	35.	iii.
20	c	xii.	kl.	Edward.	36.	iiii.	37.	iiii.
21	d	xi.	kl.		38.	v.	39.	v.
22	e	x.	kl.		40.	vi.	41.	vi.
23	f	ix.	kl.	Faſt	42.	vii.	Prou.i.	Ephes.i.
24	g	viii.	kl.	S. Iohn Bap.	Mala.3.	Matt.iii.	Mala.3.	Matt.xiiii.
25	A	vii.	kl.		Prou.ii.	Luke viii.	Prou.iii.	Ephes.ii.
26	b	vi.	kl.		iiii.	ix.	v.	iii.
27	c	v.	kl.		vi.	x.	vii.	iiii.
28	d	iiii.	kl.	Faſt	viii.	xi.	ix.	v.
29	e	iii.	kl.	S. Peter Ap.	Ecclu.xv	Acts iii.	Eccl.19.	Acts iiii.
30	f	Prid.	kl.		Prou.10.	Luke xii.	Prou.xi.	Ephes.vi.

Iuly hath xxxj. dayes.

Sun riseth } houre } 8.m.48
Sun falleth } houre } 3.m.12

Psalmes.		Kalend.		Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
1	g	Kalend.	Visi. of M.	Prou. xii.	Luk. xiii.	Prou. 13	Phil. i.
2	A	6. No.		xiiii.	xiiii.	15.	ii.
3	b	5. No.	Martin.	xvi.	xv.	17.	iii.
4	c	4. No.		xviii.	xvi.	19.	iiii.
5	d	3. No.		xx.	xvii.	21.	Colos. i.
6	e	Prid. No.	Dog dayes	xxii.	xviii.	23.	ii.
7	f	Nonas.	begin.	xxiiii.	xix.	25.	iii.
8	g	8. Id.		xxvi.	xx.	27	iiii.
9	A	7. Id.		xxviii.	xxi.	29.	i. Thess. i.
10	b	6. Id.		xxxi.	xxii.	Eccl. i.	ii.
11	c	5. Id.		Eccle. ii.	xxiii.	iii.	iii.
12	d	4. Id.	Sol in Leo.	iiii.	xxiiii.	v.	iiii.
13	e	3. Id.		vi.	John i.	vii.	v.
14	f	Prid. Id.		viii.	ii.	ix.	ii. Thess. i.
15	g	Idus.	Swithin.	x.	iii.	xi.	ii.
16	A	17. kl.	August.	xii.	iiii.	Iere. i.	iii.
17	b	16. kl.		Ier. ii.	v.	iii.	i. Tim. i.
18	c	15. kl.		iiii.	vi.	v.	ii. iii.
19	d	14. kl.		vi.	vii.	vii.	iiii.
20	e	13. kl.	Margaret.	viii.	viii.	ix.	v.
21	f	12. kl.		x.	ix.	xi.	vi.
22	g	11. kl.	Magdalen	xii.	x.	xiii.	ii. Tim. i.
23	A	10. kl.		xiiii.	xi.	xv.	ii.
24	b	9. kl.	Fast.	xvi.	xii.	xvii.	iii.
25	c	8. kl.	S. Iames Ap.	Ecclu. 21	xiii.	Eccl. 22.	iiii.
26	d	7. kl.	Anne.	Ier. viii.	xiiii.	Iere. 19.	Titus i.
27	e	6. kl.		xx.	xv.	21.	ii. iii.
28	f	5. kl.		xxii.	xvi.	23.	Philem. i.
29	g	4. kl.		xxiiii.	xvii.	25.	Hebr. i.
30	A	3. kl.		xxvi.	xviii.	27.	ii.
31	b	Prid. kl.		xxviii.	xix.	29.	iii.

August hath xxxj. dayes.

Sun riseth / falleth houre 4.m.34 / 7.m.26

		Psalmes			Morning prayer i. Lesson	Morning prayer ii. Lesson	Evening prayer i. Lesson	Evening prayer ii. Lesson
1	c	Kalend.		Lammas.	Jere. 30.	John xx.	Jere. 31.	Heb. iiii.
2	d	iiii.	No.		32.	xxi.	33.	v.
3	e	iii.	No.		34.	Acts i.	35.	vi
4	f	Prid.	No.		36.	ii	37.	vii
5	g	Nonas			38.	iii	39.	viii.
6	A	viii.	Id.	Transfig.	40.	iiii	41.	ix
7	b	vii.	Id.	Name of Je.	42.	v.	43.	x.
8	c	vi.	Id.		44.	vi	45. 46.	xi.
9	d	v.	Id.		47.	vii	48.	xii.
10	e	iiii.	Id.	Laurence.	49.	viii.	50.	xiii.
11	f	iii.	Id.		51.	ix.	52.	Iam. i.
12	g	Prid.	Id.	Sol in Virg.	Lam. i.	x.	Lam. ii.	ii
13	A	Idus			iii.	xi.	iiii	iii
14	b	19.	kl.	Septemb.	v.	xii.	Ezech. ii	iiii
15	c	18.	kl.		Ezek. iii	xiii.	vi	v
16	d	17.	kl.		vii.	xiiii	13.	i. Pet. i.
17	e	16.	kl.		14.	xv	18.	ii.
18	f	15.	kl.		33.	xvi	34.	iii.
19	g	14.	kl.		Dan. i.	xvii	Dan. ii.	iiii.
20	A	13.	kl.		iii.	xviii	iiii.	v.
21	b	12	kl.		v.	xix	vi.	ii. Pet. i.
22	c	xi	kl.		vii.	xx	viii	ii
23	d	x	kl.	Fast.	ix	xxi	10	iii
24	e	ix	kl.	S. Barth. ap	Eccl. 25.	xxii	Eccl. 29.	i. Joh. i.
25	f	viii	kl.		Dan. 11	xxiii	Dan. 12.	ii
26	g	vii	kl.		xiii	xxiiii	14.	iii
27	A	vi	kl.		Hose i.	xxv	Hose. 2. 3	iiii
28	b	v	kl.	Augustine.	iiii	xxvi	v. vi.	v.
29	c	iiii	kl.	Behead of	vii.	xxvii	viii	2. 3. John.
30	d	iii	kl.	John.	ix.	xxviii	10.	Jude. i
30	e	Prid.	kl.		xi.	Matth. i.	12.	Rom. i

Note that the 13. of Daniel, touching the History of Susanna, is to be read vntill these words: And King Astyages, &c.

September hath xxx. dayes.

		Sun riseth / falleth		houre 5.m.36 / 6.m.24	Morning prayer i. Leſſon	Morning prayer ii. Leſſon	Euening prayer i. Leſſon	Euening prayer ii. Leſſon
Pſalmes.								
1	f	Kalend.		Giles.	Hoſe. 13.	Math. ii.	Hoſe. 14.	Rom. ii.
2	g	iiii.	No.		Ioel i.	iii.	Ioel ii.	iii.
3	A	iii.	No.		iii.	iiii.	Amos i.	iiii.
4	b	Prid.	No.		Amos ii.	v.	iii.	v.
5	c	Nonis.		Dog dayes	iiii.	vi.	v.	vi.
6	d	viii.	Id.	end.	vi.	vii.	vii.	vii.
7	e	vii.	Id.	Enurc. biſh	viii.	viii.	ix.	viii.
8	f	vi.	Id.	Nat. of Ma	Ab. vi. i.	ix.	Ionas i.	ix.
9	g	v.	Id.		Ion. 2. 3.	x.	iiii.	x.
10	A	iiii.	Id.		Miche. i.	xi.	Mich. ii.	xi.
11	b	iii.	Id.		iii.	xii.	iiii.	xii.
12	c	Prid.	Id.	Sol in Libr.	v.	xiii.	vi.	xiii.
13	d	Idus.			vii.	xiiii.	Naum. i.	xiiii.
14	e	xviii.	kl.	Holy Croſſe	Naum. 2	xv.	iii.	xv.
15	f	xvii.	kl.	Æquinoct.	Abac. i.	xvi.	Abak. ii.	xvi.
16	g	xvi.	kl.	Autumnale.	iii.	xvii.	Zeph. i.	i. Cor. i.
17	A	xv.	kl.	Lambert.	Soph. ii	xviii.	iii.	ii.
18	b	xiiii.	kl.		Agge. i.	xix.	Agge. ii.	iii.
19	c	xiii.	kl.		Zache. i.	xx.	Zac. 2. 3	iiii.
20	d	xii.	kl.	Faſt	iiii. v.	xxi.	vi.	v.
21	e	xi.	kl.	S. Matthew	Ecclu. 35	xxii.	Eccl. 38.	vi.
22	f	x.	kl.		Zach. 7.	xxiii.	Zach. 8.	vii.
23	g	ix.	kl.		ix.	xxiiii.	x.	viii.
24	A	viii.	kl.		xi.	xxv.	xii.	ix.
25	b	vii.	kl.		xiii.	xxvi.	xiiii	x.
26	c	vi.	kl.	Cyprian.	Mala. i.	xxvii.	Mala. ii.	xi.
27	d	v.	kl.		iii.	xxviii.	iiii.	xii.
28	e	iiii.	kl.	Faſt	Tob. i.	Mark. i.	Tob. ii.	xiii.
29	f	iii.	kl.	S. Michael.	Ecclu. 39	ii.	Eccl. 41	xiiii.
30	g	Prid.	kl.	Hierome.	Tob. iii.	iii.	Tob. iiii	xv.

October hath xxxj. dayes.

Sun riſeth / falleth — houres 4.m.53 / 7.m.25

Pſalmes.

					Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon.	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon.
1	A	Kalend.		Remigie.	D	Mark. iiii.	Tob. v.	i. Cor. xvi.
2	b	vi.	No.		vii	v.	viii	ii. Cor. i.
3	c	v.	No.		ix	vi	10	ii
4	d	iiii.	No.		xi.	vii	12.	iii
5	e	iii.	No.		13.	viii	14.	iiii
6	f	Prid.	No.		Judith i.	ix	Judith ii.	v
7	g	Nonas.		Faith.	iii	x	iiii	vi
8	A	viii.	Id.		v	xi	vi	vii
9	b	vii.	Id.	Dennis.	vii.	xii	viii	viii
10	c	vi.	Id.		ix.	xiii	10.	ix
11	d	v.	Id.		xi.	xiiii	12.	x
12	e	iiii.	Id.		13.	xv	14.	xi
13	f	iii.	Id.	Sol in Scor.	15.	xvi	16.	xii
14	g	Prid.	Id.	Edward.	Wiſd. i.	Luke di. i.	Wiſd. ii.	xiii
15	A	Idus			iii	di. i.	iiii	Galat. i.
16	b	17.	kl.	Nouemb.	v.	ii	vi.	ii
17	c	16.	kl.	Etheldred.	vii.	iii	viii.	iii
18	d	15.	kl.	Luke Euang	Eccl. 51.	iiii	Job i	iiii
19	e	14.	kl.		Wiſd. 9.	v.	Wiſd. 10	v.
20	f	13.	kl.		11.	vi	12.	vi
21	g	12	kl.		13.	vii	14.	Epheſ. i.
22	A	xi	kl.		15.	viii.	16.	ii
23	b	x	kl.		17.	ix.	18.	iii
24	c	ix	kl.		19.	x.	Ecclu. i.	iiii
25	d	viii	kl.	Criſpine.	Ecclu. ii.	xi.	iii.	v
26	e	vii	kl.		iiii.	xii.	v.	vi
27	f	vi	kl.	Faſt.	vi.	xiii.	vii.	Phil. i.
28	g	v	kl.	Simon & Iud	Job 24 25	xiiii	Job 42.	ii.
29	A	iiii	kl.		Ecclu. 8.	xv	Eccl. 9.	iii.
30	b	iii	kl.		10.	xvi	11.	iiii
31	c	Prid.	kl.	Faſt.	12.	xvii	13.	Coloſ. i.

Note that the 6. of Exod. is to be read the firſt of October at Morning prayer, vnto theſe words, Theſe be the heads, &c.

November hath xxx. dayes.

Sun riseth } hours { 8.m.48
Sun falleth } hours { 3.m.12

Psalmes.				Morning prayer. I. Lesson.	Morning prayer. II. Lesson.	Evening prayer. I. Lesson.	Evening prayer. II. Lesson.
1	d	Kalend.	All Saints.	Wisd. iii.	Heb. xi. xii.	Wisd. v.	Apoc. 19.
2	e	4. No.		Eccl. 14.	Luk. xviii.	Eccl. 15.	[illegible] ii.
3	f	3. No.		xvi.	xix.	17.	iii.
4	g	Prid. No.		xviii.	xx.	19.	iiii.
5	A	Nonas.	Papists consp.	xx.	xxi.	21.	1. Thes. i.
6	b	8. Id.	Leonard.	xxii.	xxii.	23.	ii.
7	c	7. Id.		xxiiii.	xxiii.	25.	iii.
8	d	6. Id.		xxvii.	xxiiii.	28.	iiii.
9	e	5. Id.		xxix.	John i.	30.	v.
10	f	4. Id.		xxxi.	ii.	32.	ii. Thes. i.
11	g	3. Id.	S. Martin	xxxiii.	iii.	34.	ii.
12	A	Prid. Id.	Sol in Sagit	xxxv.	iiii.	36.	iii.
13	b	Idus.	Brice.	xxxvii.	v.	38.	1. Tim. i.
14	c	18. kl.	Decembris	xxxix.	vi.	40.	ii. iii.
15	d	17. kl.	Machut.	xli.	vii.	42.	iiii.
16	e	16. kl.		xliii.	viii.	44.	v.
17	f	15. kl.	Hugh bish.	xlv.	ix.	46.	vi.
18	g	14. kl.		xlvii.	x.	48.	2. Tim. i.
19	A	13. kl.		xlix.	xi.	50.	ii.
20	b	12. kl.	Edmund K.	li.	xii.	Baruch i.	iii.
21	c	11. kl.		Baruch ii.	xiii.	iii.	iiii.
22	d	10. kl.	Cecilie.	iiii.	xiiii.	v.	Titus i.
23	e	9. kl.	Clement.	[illegible]	xv.	Isai. i.	ii. iii.
24	f	8. kl.		Isai. ii.	xvi.	iii.	Phile. i.
25	g	7. kl.	Katherine.	iiii.	xvii.	v.	Hebr. i.
26	A	6. kl.		[illegible]	xviii.	vii.	ii.
27	b	5. kl.		[illegible]	xix.	[illegible]	iii.
28	c	4. kl.		[illegible]	xx.	[illegible]	iiii.
29	d	3. kl.	Fast.	[illegible]	xxi.	[illegible]	v.
30	e	Prid. kl.	Andrew Ap.	Prov. 20.	Acts i.	Prov. 21.	vi.

Note that the beginning of the [illegible] Chapter of [illegible] (vnto) And when he doth is &c. must be read with the [illegible] Chapter.

Note § the xlvi. Cha. of Ecclus. is to be read vnto these words, After this he told, &c.

December hath xxxj. dayes.

Sun riseth 8.m.12 hour
Sun falleth 3.m.48 hour

				Morning prayer i. Lesson.	Morning prayer ii. Lesson.	Euening prayer i. Lesson.	Euening prayer ii. Lesson.
1	f	Kalend.		Esai.14.	Acts i.	Esai.15.	Hebr. vii.
2	g	iiii. No.		16.	ii.	17.	viii.
3	A	iii. No.		18.	iii.	19.	ix.
4	b	Prid. No.		20.21.	iiii.	22.	x.
5	c	Nonas.		23.	v.	24.	xi.
6	d	viii. Id.	Nicho. bish.	25.	vi.	26.	xii.
7	e	vii. Id.		27.	vii.	28.	xiii.
8	f	vi. Id.	Con. of Mary	29.	viii.	30.	James i.
9	g	v. Id.		31.	ix.	32.	ii.
10	A	iiii. Id.		33.	x.	34.	iii.
11	b	iii. Id.		35.	xi.	36.	iiii.
12	c	Prid. Id.	Sol in Capr.	37.	xii.	38.	v.
13	d	Idus	Lucie.	39.	xiii.	40.	i. Pet. i.
14	e	19. kl.	Januarii.	41.	xiiii.	42.	ii.
15	f	18. kl.		43.	xv.	44.	iii.
16	g	17. kl.	O sapientia.	45.	xvi.	46.	iiii.
17	A	16. kl.		47.	xvii.	48.	v.
18	b	15. kl.		49.	xviii.	50.	ii. Pet. i.
19	c	14. kl.		51.	xix.	52.	ii.
20	d	13. kl.	Fast.	53.	xx.	54.	iii.
21	e	12. kl.	S. Thomas.	Pro. 23.	xxi.	Pro. 24.	i. John i.
22	f	xi. kl.		Esa. lv.	xxii.	56.	ii.
23	g	x. kl.		57.	xxiii.	58.	iii.
24	A	ix. kl.	Fast.	59.	xxiiii.	60.	iiii.
25	b	viii. kl.	Christmas.	Esa. ix.	Luke ii. unto	Esai. vii.	Titus iii.
26	c	vii. kl.	S. Stephen.	Pro. 28.	Acts vi. vii	Eccle. iiii.	Acts vii.
27	d	vi. kl.	S. John.	Eccle. v.	Reue. i.	Eccle. vi.	Reue. xxii.
28	e	v. kl.	Innocents.	Jere. 31.	Acts xxv.	Wisd. i.	i. John v.
29	f	iiii. kl.		Esa. 61.	xxvi.	Esai. 62.	ii. John.
30	g	iii. kl.		63.	xxvii.	64.	iii. John.
31	A	Prid. kl.	Siluest. bi.	65.	xxviii.	66.	Jude.

¶ Theſe to be obſerued for holy *dayes, and none other.*

That is to ſay, All Sundayes in the yeare. The dayes of the feaſts of the Circumciſion of our Lord Ieſus Chriſt. Of the Epiphanie. Of the Purification of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of S. Marke the Euangeliſt. Of S. Philip and Iacob the Apoſtles. Of the Aſcenſion of our Lord Ieſus Chriſt. Of the Natiuitie of S. Iohn Baptiſt. Of S. Peter the Apoſtle. Of S. Iames the Apoſtle. Of S. Bartholomew Apoſtle. Of S. Matthew Apoſtle. Of S. Michael the Archangel. Of S. Luke the Euangeliſt. Of S. Simon and Iude the Apoſtles. Of all Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Natiuitie of our Lord. Of S. Steuen the Martyr. Of S. Iohn the Euangeliſt. Of the holy Innocents. Munday and Tueſday in Eaſter weeke, & Munday & Tueſday in Whitſun weeke.

¶ A rule to know when the Terme *beginneth and endeth.*

Eight dayes before any Terme be, the Exchequer openeth for ceremonie, except Trinitie Terme, which is open but foure dayes before.

¶ Hillary Terme beginneth the 23. day of Ianuary, if it be not Sunday: If it be Sunday, then the next day after, and endeth the 12. of February.

¶ Eaſter Terme beginneth 17. dayes after Eaſter, and endeth foure dayes after the Aſcenſion day.

¶ Trinitie Terme beginneth the next day after Corpus Chriſti day, and endeth the Wedneſday fortnight after.

¶ Michaelmas Terme beginneth the 9. of October, if it be not Sunday, and endeth the 28. of Nouember.

The

¶ The Preface.

There was neuer any thing by the wit of man ſo well deuiſed, or ſo ſure eſtabliſhed, which in continuance of time hath not beene corrupted: as among other things it may plainly appeare by the common prayers in the Church, commonly called Diuine ſeruice. The firſt originall and ground whereof if a man would ſearch out by the ancient fathers, he ſhall finde that the ſame was not ordained but of a good purpoſe, and for a great aduancement of godlineſſe. For they ſo ordered the matter, that the whole Bible (or the greateſt part thereof) ſhould be read ouer once in the yeere: intending thereby, that the Clergie, and ſpecially ſuch as were Miniſters of the congregation, ſhould (by often reading and meditation of Gods word) be ſtirred vp to godlineſſe themſelues, and be more able to exhort others by wholſome doctrine, and to confute them that were aduerſaries to the trueth. And further, that the people, by daily hearing of holy Scripture read in the Church, ſhould continually profit more & more in the knowledge of God, and be the more inflamed with the loue of his true religion. But theſe many yeeres paſſed, this godly and decent order of the auncient fathers hath beene ſo altered, broken, and neglected, by planting in vncertaine Stories, Legends, Reſponds, Verſes, vaine repetitions, Commemorations, and Synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the reſt were vnread. And in this ſort, the booke of Eſai was begun in Aduent, and the booke of Geneſis in Septuageſima; but they were onely begun, and neuer read through. After a like ſort were other bookes of holy Scripture vſed. And moreouer, whereas S. Paul would haue ſuch language ſpoken to the people in the Church, as they might vnderſtand and haue profit by hearing the ſame: the Seruice in this Church of England (theſe many yeeres) hath beene read in Latine to the people, which they vnderſtood not: ſo that they haue heard with their eares onely, and their hearts, ſpirit and minde haue not beene edified thereby. And furthermore, notwithſtanding that the ancient fathers haue diuided the Pſalmes into ſeuen portions, whereof euery one was called a Nocturne: now of late time a few of them haue beene daily ſaid, and oft repeated, and the reſt vtterly omitted. Moreouer, the number and hardneſſe of the rules called the Pie, & the manifold changings of the ſeruice was the cauſe, that to turne the booke onely was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhould be read, then to reade it when it was found out.

Theſe inconueniences therefore conſidered, here is ſet forth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter, here is drawne out a Kalender for that purpoſe, which is plaine and eaſie to be vnderſtanded, wherein (ſo much as may be) the reading of holy Scriptures is ſo ſet forth, that all things ſhall be done in order, without breaking one piece thereof from another. For this cauſe be cut off Anthems, Reſpondes, Inuitatories, and ſuch like things as did breake the continuall courſe of the reading of the Scripture. Yet becauſe there is no remedie, but that of neceſſity there muſt bee ſome rules, therefore certaine rules are here ſet forth, which as they be few in number, ſo they be plaine and eaſie to bee vnderſtanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpoſe of the olde Fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many things, whereof ſome be vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, and is ordeined nothing to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the ſame, and that in ſuch a language and order, as is moſt eaſie and plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the plaineneſſe of the order, and for that the rules be few and eaſie. Furthermore, by this order, the Curates ſhall neede none other Bookes for their publique ſeruice, but this booke and the Bible. By the meanes whereof, the people ſhall not bee at ſo great charges for bookes, as in times paſt they haue beene.

And where heretofore there hath beene great diuerſity in ſaying and ſinging in Churches within this Realme, ſome following Sariſbury vſe, ſome Hereford vſe, ſome the vſe of Bangor, ſome of Yorke, and ſome of Lincolne: now from henceforth all the whole Realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe that all things muſt bee read vpon the booke, whereas before by the reaſon of ſo often repetition, they could ſay many things by heart: If thoſe men will weigh their labour, with the profit and knowledge which dayly they ſhall attaine by reading vpon the booke, they will not refuſe the paine, in conſideration of the great profit that ſhall enſue thereof.

And forasmuch as nothing can almoſt bee ſo plainely ſet forth, but doubts may riſe in the vſe and practiſing of the ſame: To appeaſe all ſuch diuerſity, (if any ariſe) and for the reſolution of all doubts concerning the manner how to vnderſtand, doe, and execute the things contayned in this booke: The parties that ſo doubt, or diuerſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame, ſo that the ſame order bee not contrary to any thing contained in this booke. And if the Biſhop of the Dioceſſe be in any doubt, then he may ſend for the reſolution thereof vnto the Archbiſhop.

Though it be appointed in the aboue written Preface, that all things ſhall bee read and ſung in the Church in the Engliſh tongue, to the end that the Congregation may bee thereby edified: yet it is not meant, but when men ſay Morning and Euening prayer priuately, they may ſay the ſame in any language that they themſelues doe vnderſtand.

And all Prieſts and Deacons ſhall be bound to ſay dayly the Morning and Euening prayer, either priuately or openly, except they bee let by preaching, ſtudying of Diuinity, or by ſome other vrgent cauſe.

And the Curate that miniſtreth in euery pariſh Church or Chappell, being at home, and not being otherwiſe reaſonably let, ſhall ſay the ſame in the pariſh Church or Chappell where he miniſtreth, and ſhall toll a bell thereto, a conuenient time before he begin, that ſuch as be diſpoſed, may come to heare Gods word, and to pray with him.

❧ The

¶ The table and Kalender, expreſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening Prayer throughout the yere (except certaine proper Feaſts) as the Rules following more plainely declare.

The order how the Pſalter is appointed to be read.

THe Pſalter ſhall be read through once euery Month; and becauſe that ſome Months bee longer then ſome other bee, it is thought good to make them euen by this meanes: ſo euery month ſhal be appointed (as concerning this purpoſe) iuſt thirty dayes.

And becauſe Ianuary and March haue one day aboue the ſaid number, and February which is placed betweene them both, hath onely xxviij. daies: February ſhall borrow of either of the Months (of Ianuary and March) one day: and ſo the Pſalter which ſhall bee read in February, muſt begin the laſt day of Ianuary, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October, and December haue xxxi dayes apeece: It is ordered that the ſame Pſalmes ſhall be read the laſt day of the ſaid Months, which were read the day before: So that the Pſalter may begin again the firſt day of the next Month enſuing.

Now to kuow what Pſalmes ſhall be read euery day, looke in the Kalender the number that is apppointed for the Pſalmes, and then finde the ſame number in this Table, and vpon that number ſhall you ſee what Pſalmes ſhalbe ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is diuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to be noted, that in this Table and in al other parts of the ſeruice, where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviii. Pſalme (following the diuiſion of the Hebrewes) doth varie in number from the common Latine tranſlation.

A Table for the order of the Psalmes to be ſaid at Morning and Euening prayer.

	Morning prayer.	Euening prayer.
1	i. ii. iii. iiii. v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	xix.xx.xxi.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
6	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
7	xxxv.xxxvi.	xxxvii.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii
13	lxviii.	lxix.lxx
14	lxxi.lxxii.	lxxiii.lxxiiii
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82,83,84,85.
17	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv
24	cxvi.cxvii.cxviii.	cxix. Inde iiii.
25	Inde v.	Inde iiii.
26	Inde v. (129.	Inde iiii. (131.
27	120,121,122,123,124.	126,127,128,129,130.
28	132.133,134,135.	cxxxvi.cxxxvii.cxxxviii
29	cxxxix.cxl.cxli.	cxlii.cxliii.
30	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

¶ The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

The olde Teſtament is appointed for the firſt Leſſons at Morning and Euening Prayer, and ſhall be read through euery yeare once, except certaine bookes and chapters, which be leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening Prayer, and ſhall be read ouer orderly euery yeare thriſe, beſide the Epiſtles and Goſpels: except the Apocalyps, out of the which, there be onely certaine Leſſons appointed vpon diuers proper feaſts.

And to know what Leſſons ſhall be read euery day, finde the day of the Month in the Kalender, and there yee ſhall perceiue the books and chapters that ſhall be read for the Leſſons both at Morning and Euening Prayer.

And here is to be noted, that whenſoeuer there bee any proper Pſalmes or Leſſons appointed for the Sundayes, or for any feaſt, moueable or vnmoueable, then the Pſalmes and Leſſons appointed in the Kalender ſhall be omitted for that time.

Ye muſt note alſo that the Collect, Epiſtle and Goſpel, appointed for the Sunday ſhall ſerue all the weeke after, except there fall ſome feaſt that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiii. day of February, ſhall be read againe the day following, except it be Sunday, which hath proper Leſſons of the old Teſtament, appointed in the table ſeruing to that purpoſe

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how far ſhall be read, there ſhall you read to the end of the Chapter.

Item, ſo oft as the firſt Chapter of Saint Mathew is read, either for Leſſon or Goſpel, ye ſhall begin the ſame at (The birth of Ieſus Chriſt was on this wiſe, &c.) And the third Chapter of Saint Lukes Goſpel, ſhall be read vnto (So that he was ſuppoſed to be the ſonne of Ioſeph.)

Proper Leſſons.

	Mattens.	Euenſong.
Epiphanie. i.Leſſon.	Eſay xl.	Eſay xlix.
ii.Leſſon.	Luk iii. (vnto) So that hee was ſuppoſed to be the ſonne of Ioſeph.	Ioh.ii. (vnto) After this hee went to Capernaum.
Conuerſion of S.Paul. i.Leſſon.	Wiſdome v.	Wiſdome vi.
ii.Leſſon.	Acts xxii. (vnto) They heard him.	Acts xxvi
Purification of the Virgin Mary.	Wiſdome ix.	Wiſdome xii.
S.Matthias.	Wiſdome xix.	Eccle.i
Annunciation of our Lady.	Eccle.ii.	Eccle.iii
Wedneſday afore Eaſter.	Oſee xiii.	Oſee xiiii
Thurſday afore Eaſter.	Dan.ix.	Ierem.xxxi
Good Friday.	Gene.xxii.	Eſay liii
Eaſter Euen.	Zacha.ix.	Exod.xiii
Munday in Eaſter weeke. i.Leſſon.	Exod.xvi.	Exod.xvii.
ii.Leſſon.	Matth.xxviii.	Acts iii.
Tueſday in Eaſter weeke. i.Leſſon.	Exod.xx.	Exod.xxxii
ii.Leſſon.	Luke xxiiii. (vnto) And beehold two of them.	1.Cor.xv.

Proper Leſſons.

	Mattens.	Euenſong.
S. Markes	Eccleſ.iiii	Eccleſ.v
Philip and Jacob.	Eccleſ.vii	Eccleſ.ix
Aſcenſion day.	Deut.x	iiii.King.ii
Munday in Whitſon-weeke		
i.Leſſon.	Gen.xi.(vnto) These are the generations of Sem.	Num.xi.Gather vnto me 70.men,&c. (vnto) Moſes & the Elders returned.
ii.Leſſon.	i.Cor.xii	
Tueſday in Whitſun-weeke.	i.King.xix David came to Samuel to Rama,&c.	Deut.xxx
S. Barnabe		
i.Leſſon.	Eccleſ.x	Eccleſ.xii
ii.Leſſon.	Acts xiiii	Act.xv.(vnto) After certaine dayes.
S. Joh. Bapt.		
i.Leſſon.	Malac.iii	Malac.iiii
ii.Leſſon.	Matth.iii	Matth.xiiii (vnto) When Jeſus heard.
S. Peter.		
i.Leſſon.	Ecclus.xv.	Ecclus.xix
ii.Leſſon.	Acts iii	Acts iiii
S. James	Ecclus.xxi	Ecclus.xxii
S. Bartholomew.	xxv	xxix.

Sundayes after Trinitie.

	¶ Mattens.	¶ Euensong.
First:	Iosuah x.	Iosuah xxiii
ii	Iudges iiii	Iudges v
iii	i. King. ii.	i. King. iii
iiii	xii	xiii
v	xv	xvii
vi	ii. King. xii	ii. King. xviii
vii	xxi	xxiiii
viii	iii. King. xiii	iii. King. xvii
ix	xviii	xix
x	xxi	xxii
xi	iiii. King. v.	iiii. King. ix
xii	x	xviii
xiii	xix	xxiii
xiiii	Ierem. v	Ierem. xxii
xv	xxxv	xxxvi
xvi	Ezech. ii	Ezech. xiiii
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Dan. iii	Daniel. vi
xx	Ioel ii	Miche. vi.
xxi	Abacuc ii	Prouerb. i.
xxii	Prouerb. ii	Prouerb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

Proper Leſſons for holy dayes.

	Mattens.	Euenſong.
S. Andrew.	Prouerb.xx.	Prou.xxi.
S. Thomas the Apoſtle.	xxiii	xxiiii
Natiuitie of Chriſt.		
i.Leſſon.	Eſay ix	Eſay vii. God ſpake once againe to &c.
ii.Leſſon.	Luke ii. (vnto) And vnto men good will.	Titus iii. The kindnes and loue &c.
S. Steuen.		
i.Leſſon.	Prou. xxviii	Eccleſ.iiii.
ii.Leſſon.	Acts vi. & vii. Steuen full of faith & power, &c. (vnto) And when fortie yeares &c.	Acts vii. And when xl. yeres were expired, there appeared vnto Moſes &c. (vnto) Steuen full of the holy Ghoſt &c.
S. John.		
i.Leſſon.	Eccleſ.v.	Eccleſ.vi.
ii.Leſſon.	Apocry.i.	Apoc.xxii.
Innocents day.	Jerem.xxxi (vnto) Moreouer I heard Ephraim.	Wiſedome i.
Circumciſion.		
i.Leſſon.	Geneſis xvii	Deut.x. (vnto) And now Iſr.
ii.Leſſon.	Roman.ii.	Coloſ.ii.

¶ Proper Leſſons to be read for the firſt Leſſons, both at Morning and Euening prayer, on the Sundayes throughout the yere, and for ſome alſo the ſecond Leſſons.

	Mattens.	Euenſong.
Sundayes of Aduent.		
The firſt	Eſay i.	Eſay ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Chriſtmas.		
The firſt.	xxxv	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The firſt.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuageſima.	Geneſis i.	Geneſis ii
Sexageſima.	iii	vi
Quinquageſima	ix	xii

Proper Leſſons.

Lent.	Mattens.	Euenſong.
Firſt Sunday	Geneſ. ix	Geneſ.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii	Exod.v
vi	ix	x
Eaſter day.		
i.Leſſon.	Exod.xii	Exod.xiiii
ii.Leſſon.	Rom.vi	Acts ii

Sundayes after Eaſter.

Firſt Sunday	Num.xvi.	Num.xxii
ii	xxiii	xxv.
iii	Deut.iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Aſcenſion day.	Deut.xii.	Deut.xiii.
Whitſunday.		
i.Leſſon.	Deut.xvi.	Wiſedome i.
ii.Leſſon.	Acts x Then Peter opened his mouth &c.	Acts xix. It fortuned that while Apollo was at Corinth,&c.(vnto) After theſe things.
Trinitie Sunday		
i.Leſſon.	Geneſ.xviii	Joſuah i.
ii.Leſſon.	Matth.iii	

Proper Leſſons.

	Mattens.	Euenſong.
S. Matthew.	Ecclus. xxxv. xxxix.	Ecclus. xxxviii xliiii
S. Michael.	Ecclus. li.	Job i.
S. Luke.		
Simon and Jude.	Job 24.25.	xlii
i. Leſſon. **All Saints.** **i. Leſſon.**	Wiſdome iii. (vnto) Bleſſed is rather the barren.	Wiſdome v. (vnto) His iealouſie alſo.
ii. Leſſon.	Hebr. i. vii. Saints by faith, (vnto) If ye endure chaſtening.	Apocal. x. (vnto) And I ſaw an Angel ſtand.

Proper Pſalmes on certaine dayes.

	Mattens.	Euenſong.
Chriſtmas day.	Pſal. xix. xlv. lxxxv.	Pſal. lxxxix. Cx. Cxxxii.
Eaſter day.	ii. vii. Cxi.	Cxiii. Cxiiii. Cxviii.
Aſcenſion day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
Whitſunday.	xlv. xlvii.	Ciiii. Cxlv.

An

An Acte for the vniformitie of Common prayer, and Seruice in the Church, and Adminiſtration of the SACRAMENTS.

Where at the death of our late Soueraigne Lord King Edward the ſixt, there remained one vniforme order of Common Seruice and Prayer, and of the adminiſtration of Sacraments, Rites and Ceremonies in the Church of England, which was ſet foorth in one Booke, intituled, The Booke of Common Prayer, and adminiſtration of Sacraments, and other Rites and Ceremonies in the Church of England; authoriſed by Act of Parliament, holden in the fifth and ſixth yeares of our ſaid late Soueraigne Lord King Edward the ſixth, entituled, An Act for the vniformitie of Common prayer, and adminiſtration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the firſt yeare of the raigne of our late Soueraigne Lady Queene Mary, to the great decay of the due honour of God, & diſcomfort to the profeſſors of the trueth of Chriſts Religion.

Be it therefore enacted by the authoritie of this preſent Parliament, That the ſaid Statute of repeale, and euery thing therein conteyned, onely concerning the ſaid Booke, and the Seruice, Adminiſtration of Sacraments, Rites, & Ceremonies, conteyned or appointed in, or by the ſaid Booke, ſhall be voyd and of none effect, from and after the feaſt of the Natiuitie of S. Iohn Baptiſt next comming. And that the ſaid Booke, with the order of Seruice, and of the adminiſtration of Sacraments, Rites, & Ceremonies, with the alteration & additions therein added & appointed by this Statute, ſhall ſtand, & be from and after the ſaid Feaſt of the Natiuitie of S. Iohn Baptiſt, in full force and effect, according to the tenour & effect of this Statute, any thing in the foreſaid Statute of repeale to the contrary notwithſtanding.

And further be it enacted by the Queenes highneſſe, with the aſſent of the Lords and Commons of this preſent Parliament aſſembled, and by the authoritie of the ſame, that all and ſingular Miniſters in any Cathedrall or pariſh Church, or other place within this Realme of England, Wales, and the Marches of the ſame, or other the Queenes dominions, ſhall from and after the feaſt of the Natiuitie of S. Iohn Baptiſt next comming, be bounden to ſay and vſe the Mattens, Euenſong, celebration of the Lords Supper, and adminiſtration of each of the Sacraments, and all other Common and Open prayer, in ſuch order and forme as is mentioned in the ſaid Booke, ſo authoriſed by Parliament in the ſaid fifth & ſixth yeares of the Reigne of King Edward the ſixt, with one alteration or addition of certaine Leſſons to be vſed on euery Sunday in the yeare, and the forme of the Letanie altered and corrected, and two ſentences onely added in the deliuerie of the Sacrament to the Communicants, and none other, or otherwiſe. And that if any manner of Parſon, Vicar, or other whatſoeuer Miniſter, that ought or ſhould ſing or ſay Common prayer mentioned in the ſaid Booke, or miniſter the Sacraments, from and after the feaſt of the Natiuitie of S. Iohn Baptiſt next comming, refuſe to vſe the ſaid Common prayers, or to miniſter the Sacraments in ſuch Cathedrall or pariſh Church, or other places, as he ſhould vſe to miniſter the ſame, in ſuch order and forme as they be mentioned and ſet foorth in the ſaid Booke, or ſhall wilfully or obſtinately (ſtanding in the ſame) vſe any other Rite, Ceremonie, Order, Forme, or Manner of celebrating of the Lords Supper, openly, or priuily, or Mattens, Euenſong, Adminiſtration of the Sacraments, or other open prayers, then is mentioned and ſet foorth in the ſaid Booke, (Open prayer in and throughout this Act, is meant that prayer which is for other to come vnto, or heare, either in common Churches, or priuate

Chappels, or Oratories, commonly called, The ſeruice of the Church) or ſhall preach, declare, or ſpeake any thing in the derogation, or deprauing of the ſaid Booke, or any thing therein contained, or of any part thereof, and ſhall be thereof lawfully conuicted, according to the lawes of this Realme, by verdict of twelue men, or by his owne confeſſion, or by the notorious euidence of the fact: ſhall looſe & forfeit to the Queenes Highneſſe her heires and ſucceſſours, for his firſt offence the profit of all his Spirituall benefices or promotions, comming or ariſing in one whole yeare next after his conuiction: and alſo that the perſon ſo conuicted, ſhall for the ſame offence ſuffer impriſonment by the ſpace of ſix moneths, without Baile or Mainepriſe. And if any ſuch perſon once conuict of any offence concerning the premiſſes, ſhall after his firſt conuiction eftſoones offend, and be thereof, in forme aforeſaid, lawfully conuict: that then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment by the ſpace of one whole yeare, and alſo ſhall therefore be depriued ipſo facto of all his Spirituall promotions. And that it ſhall be lawfull to all Patrons or Donours of all and ſinguler the ſame Spirituall promotions, or of any of them, to preſent or collate to the ſame, as though the perſon or perſons ſo offending were dead. And that if any ſuch perſon or perſons, after he ſhall be twiſe conuicted in forme aforeſaid, ſhall offend againſt any of the premiſſes the third time, and ſhall be thereof, in forme aforeſaid, lawfully conuicted: that then the perſon ſo offending, and conuicted the third time, ſhall be depriued ipſo facto of all his Spirituall promotions, and alſo ſhall ſuffer impriſonment during his life.

And if the perſon that ſhall offend, and be conuict, in forme aforeſaid, concerning any of the premiſſes, ſhall not be Beneficed, nor haue any Spirituall promotion: that then the ſame perſon ſo offending, and conuict, ſhall for the firſt offence, ſuffer impriſonment during one whole yeare next after his ſaid conuiction, without Baile or Mainepriſe. And if any ſuch perſon, not hauing any Spirituall promotion, after his firſt conuiction ſhall eftſoones offend in any thing concerning the premiſſes, and ſhall, in forme aforeſaid, be thereof lawfully conuicted: that then the ſame perſon ſhall, for his ſecond offence, ſuffer impriſonment during his life.

And it is ordained and enacted by the authoritie aboueſaid, That if any perſon or perſons whatſoeuer, after the ſaid feaſt of the Natiuitie of S. Iohn Baptiſt next comming, ſhall in any Enterludes, Playes, Songs, Rimes, or by other open wordes, declare or ſpeake any thing in the derogation, deprauing, or deſpiſing of the ſame Booke, or of any thing therein contained, or any part thereof: or ſhall by open fact, deede, or by open threatnings, compell, or cauſe, or otherwiſe procure, or maintaine any Parſon, Vicar, or other Miniſter, in any Cathedrall or Pariſh Church, or in Chappell, or in any other place, to ſing or ſay any Common and Open prayer, or to miniſter any Sacrament otherwiſe, or in any other maner and forme then is mentioned in the ſaid Booke, or that by any of the ſaid meanes, ſhall vnlawfully interrupt or let any Parſon, Vicar, or other Miniſter in any Cathedrall or Pariſh Church, Chappell, or any other place, to ſing or ſay Common and open prayer, or to miniſter the Sacraments, or any of them in ſuch manner and forme as is mentioned in the ſaid Booke: that then euery ſuch perſon, being thereof lawfully conuicted in forme aboueſaid, ſhall forfeit to the Queene our Soueraigne Lady, her heires and ſucceſſours, for the firſt offence an hundred markes. And if any perſon or perſons, being once conuict of any ſuch offence, eftſoones offend againſt any of the laſt recited offences, and ſhall in forme aboueſaid, be thereof lawfully conuict: that then the ſame perſon ſo offending and conuict, ſhall for the ſecond offence forfeit to the Queene our Soueraigne Lady, her heires & ſucceſſours foure hundred markes. And if any perſon, after he, in forme aboueſaid ſhall haue beene twiſe conuict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof, in forme aboueſaid, lawfully conuict: that then euery perſon ſo offending and conuict, ſhall for his third offence forfeit to our Soueraigne Lady the Queene all his goods and cattels, and ſhall ſuffer impriſonment during his life. And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhall be conuict in forme aforeſaid, doe not pay the ſumme to be paid by vertue of his conuiction, in ſuch maner and forme as the ſame ought to be payed, within ſixe weekes next after his conuiction, that then euery perſon ſo conuicted and for not paying the ſame, ſhall for the ſame firſt offence, in ſtead of the ſaid ſumme, ſuffer impriſonment by the ſpace of ſixe monthes, without baile or mainepriſe. And if any perſon or perſons, that for his ſecond offence, contrary to the premiſſes, ſhall be conuict in forme aforeſaid, doe not pay the ſaid ſumme to be paid by vertue of his conuiction & this Statute, in ſuch manner and forme as the ſame ought to be paied, within ſixe weekes next after his ſaid ſecond conuiction: that then euery perſon ſo conuicted, & not ſo paying the ſame, ſhall for the ſame ſecond offence, in the ſtead of the ſaid ſumme ſuffer impriſonment during twelue monethes without baile or mainepriſe. And that from and after the ſaid feaſt of the Natiuity of S. Iohn Baptiſt next comming, all and euery perſon & perſons inhabiting within this Realme, or any other the Queenes Maieſties dominions, ſhall diligently and faithfully hauing no lawfull or reaſonable excuſe to be abſent, endeauour themſelues to reſort to their Pariſh Church or chappel accuſtomed, or vpon reaſonable let thereof, to ſome vſual place where Common prayer, & ſuch ſeruice of God ſhalbe vſed in ſuch time of let, vpon euery Sunday, and other dayes ordayned and vſed to be kept as holy dayes: and then and there to abide orderly and ſoberly, during the time of Common prayer, preaching, or other ſeruice of God, there to be vſed and miniſtred, vpon paine of puniſhment by the cenſures of the Church: and alſo vpon paine that euery perſon ſo offending, ſhall forfeit for euery ſuch offence twelue pence to be leuied by the Churchwardens of the pariſh where ſuch offence ſhall be done, to the vſe of the poore of ſame pariſh, of the goods, lands & tenements of ſuch offender by way of diſtreſſe. And for due execution hereof, the Queenes moſt excellent Maieſtie, the Lords temporal, & all the Commons in this preſent Parliament aſſembled, doth in Gods name earneſtly require & charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhal endeuour themſelues to the vttermoſt of their knowledges, that the due and true execution hereof may be had throughout their dioceſſe and charges, as they will anſwer before God, for ſuch euils & plagues wherewith almighty God may iuſtly puniſh his people for neglecting his good and wholeſome Law. And for their authority in this behalfe, be it further enacted by the authority aforeſaid, That all and ſinguler the ſame Archbiſhops, Biſhops, & all other their officers exerciſing eccleſiaſtical iuriſdiction, as wel in place exempt, as not exempt, within their Dioceſſe, ſhal haue full power & authority by this act, to reforme, correct & puniſh by cenſures of the Church all & ſinguler perſons, which ſhall offend within any their iuriſdictions or dioceſſe, after the ſaid feaſt of the Natiuity of S. Iohn Baptiſt next comming, againſt this acte and ſtatute: any other law, ſtatute, priuiledge, liberty, or prouiſion heretofore made, had, or ſuffered to the contrary notwithſtanding.

And it is ordayned & enacted by the authority aforeſaid, That all & euery Iuſtices of Oyer & Determiner, or Iuſtices of Aſſiſe, ſhall haue full power & authority in euery of their open and generall Seſſions, to enquire, heare, & determine all, and all manner of offences that ſhall be committed or done contrary to any article conteined in this preſent acte, within the limits of the Commiſſion to them directed, & to make proceſſe for the execution of the ſame, as they may doe againſt any perſon being indicted before them of treſpaſſe, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authority aforeſaid, That all and euery Archbiſhop and Biſhop, ſhall or may at all time and times, at his libertie & pleaſure, ioyne and aſſociate himſelfe by vertue of this acte, to the ſaid Iuſtices of Oyer and Determiner, or to the ſaid Iuſtices of Aſſiſe, at euery of the ſaid open and general Seſſions to be holden in any place within his Dioceſſe, for and to the inquiry, hearing and determining of the offences aforeſaid.

Prouided alſo, and be it enacted by the authority aforeſaid, That the Bookes concerning the ſaid ſeruice, ſhall at the coſts and charges of the Pariſhioners of euery Pariſh and Cathedral Church, be attained and gotten before the ſaid feaſt of the Natiuitie of S. Iohn Baptiſt next following: and that all ſuch Pariſhes, & Cathedral Churches, or other places where the ſaid Bookes ſhall be attained and gotten before the ſaid feaſt of the Natiuity of S. Iohn Baptiſt, ſhal within three weeks next after the ſaid bookes ſo attained and gotten, vſe the ſaid Seruice, & put the ſame in vſe according to this act.

And be it further enacted by the authoritie aforeſaid, That no perſon or perſons ſhalbe at any time hereafter impeached, or otherwiſe moleſted, of, or for any the offences aboue mentioned, hereafter to bee committed or done contrary to this act, vnleſſe he or they ſo offending be thereof indicted at the next generall Seſſions to bee holden before any ſuch Iuſtices of Oyer & Determiner, or Iuſtices of Aſſiſe, next after any offence committed or done contrary to the tenor of this act.

Prouided alwayes, and be it ordeyned and enacted by the authoritie aforeſaid, That all and ſingular Lords of the Parliament, for the third offence aboue mentioned ſhall be tryed by their Peeres.

Prouided alſo, and be it ordeyned and enacted by the authoritie aforeſaid, That the Maior of London, and all other Maiors, Bayliffes and other head officers, of all and ſingular cities, boroughes, and townes corporate, within this Realme, Wales, and the marches of the ſame, to the which Iuſtices of aſſiſe doe not commonly repayre, ſhall haue full power and authoritie by vertue of this act, to enquire, heare and determine the offences aboueſaid, and euery of them yearly within fifteene dayes after the Feaſts of Eaſter and S. Michael tharchangel, in like manner and forme as Iuſtices of aſſiſe, and Oyer and Determiner may doe.

Prouided alwayes, and be it ordeyned and enacted by the authoritie aforeſaid, that all and ſingular Archbiſhops and Biſhops, and euery of their Chancellors, Commiſſaries, Archdeacons and other Ordinaries, hauing any peculiar eccleſiaſticall iuriſdiction, ſhal haue full power and authoritie by vertue of this act, aſwell to enquire in their viſitation, Synodes, or elſewhere within their iuriſdiction, at any other time and place, to take accuſations and informations of all and euery the things aboue mentioned, done, committed or perpetrated within the limits of their iuriſdiction and authoritie, and to puniſh the ſame by admonition, excommunication, ſequeſtration or depriuation, or other cenſures and proceſſe in like forme as heretofore hath bene vſed in like caſes by the Queenes Eccleſiaſticall Lawes.

Prouided alwayes, and be it enacted, That whatſoeuer perſon offending in the premiſſes, ſhal for the firſt offence receiue puniſhment of the Ordinary, hauing a teſtimoniall thereof vnder the ſaid Ordinaries ſeale, ſhall not for the ſame offence eftſoones be conuicted before the Iuſtices: and likewiſe receiuing for the ſaid firſt offence puniſhment by the Iuſtices, he ſhall not for the ſame offence eftſoones receiue puniſhment of the Ordinary: any thing conteyned in this act to the contrary notwithſtanding.

Prouided alwayes, and be it enacted, That ſuch ornaments of the Church, and of the Miniſters thereof, ſhall be reteined, and be in vſe, as was in this Church of England by the authoritie of Parliament in the ſecond yeare of the reigne of king Edward the ſixt, vntill other order ſhall be therein taken by authoritie of the Queenes Maieſtie, with the aduice of her Commiſſioners, appointed and authoriſed vnder the great Seale of England, for cauſes Eccleſiaſticall, or of the Metropolitane of this Realme. And alſo that if there ſhall happen any contempt or irreuerence to be vſed in the Ceremonies or Rites of the Church, by the miſuſing of the orders appointed in this Booke: the Queenes Maieſtie may by the like aduiſe of the ſaid Commiſſioners, or Metropolitane, ordeine and publiſh ſuch further Ceremonies or Rites, as may be moſt for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Chriſts holy Myſteries and Sacraments.

And be it further enacted by the authoritie aforeſaid, That all lawes, Statutes, and ordinances wherein or whereby any other Seruice, adminiſtration of Sacraments, or Common prayer is limited, eſtabliſhed, or ſet forth to be vſed within this Realme, or any other the Queenes dominions and countreys, ſhall from henceforth be vtterly void and of none effect.

The

¶ The order where Morning and Euening Prayer ſhall be *vſed and ſaid.*

THe Morning and Euening prayer ſhall be vſed in the accuſtomed place of the Church, Chappell, or Chancell, except it ſhall be otherwiſe determined by the Ordinarie of the place, and the Chancels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authoritie of Parliament, in the ſecond yeare of the reigne of King Edward the ſixt, according to the Act of Parliament in that caſe made and prouided.

¶ An order for Morning Prayer daily *throughout the yeare.*

AT the beginning both of Morning Prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a lowd voyce ſome one of theſe Sentences of the Scriptures that follow. And then ſhall he ſay that which is written after the ſaid Sentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickednes out of my remembrance, ſaith the Lord. Ezek. 18.

I doe know mine owne wickedneſſe, and my ſinne is alway againſt mee. Pſal. 51.

Turne thy face away from our ſinnes (O Lord) and blot out all our offences. Pſal. 51.

A ſorrowfull ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts. Pſal. 51.

el 2. Rent your hearts, and not your garments, and turne to the Lord your God, becauſe he is gentle and mercifull, he is patient, and of much mercy, and ſuch a one that is ſorie for your afflictions.

Dan.9. To thee (O Lord God) belongeth mercie and forgiueneſſe, for we haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy Lawes, which thou haſt appointed for vs.

er.10. Correct vs (O Lord) and yet in thy iudgement, not in thy fury, leſt we ſhould be conſumed, and brought to nothing.

at.3. Amend your liues, for the kingdome of God is at hand.

uke 15. I will goe to my father, and ſay to him, Father, I haue ſinned againſt heauen, and againſt thee: I am no more worthy to be called thy ſonne.

ſal.143. Enter not into iudgement with thy ſeruants, O Lord: for no fleſh is righteous in thy ſight.

Iohn 1. If we ſay that we haue no ſinne, we deceiue our ſelues, and there is no trueth in vs.

Dearely beloued brethren, the Scripture moueth vs in ſundry places to acknowledge and confeſſe our manifold ſinnes and wickedneſſe, and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heauenly Father, but confeſſe them with an humble, lowly, penitent, & obedient heart, to the end that we may obtaine forgiueneſſe of the ſame by his infinite goodneſſe and mercy. And although we ought at all times humbly to acknowledge our ſinnes before God, yet ought we moſt chiefly ſo to doe, when we aſſemble and meet together, to render thankes for the great benefits that we haue receiued at his hands, to ſet forth his moſt worthy praiſe, to heare his moſt holy word, and to aske thoſe things which be requiſite and neceſſarie, as well for the body as the ſoule. Wherefore I pray and beſeech you, as many as be here preſent, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, ſaying after me,

¶ A generall confeſsion to be ſaid of the whole congregation after the Miniſter, kneeling.

ALmighty and moſt mercifull Father, We haue erred and ſtrayed from thy wayes like loſt ſheepe, Wee haue followed too much the deuiſes and deſires of our owne hearts, We haue offended againſt thy holy lawes, We haue left vndone thoſe things which we ought to haue done, And we haue done thoſe things which we ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercy vpon vs miſerable offenders. Spare thou them, O God, which confeſſe their faults, Reſtore thou them that be penitent, according to thy promiſes declared vnto mankinde in Chriſt Ieſu our Lord, And graunt, O moſt mercifull Father, for his ſake, that we may hereafter liue a godly, righteous, and ſober life, to the glorie of thy holy Name. Amen.

¶ The abſolution or remiſsion of ſinnes to be pronounced by the Miniſter alone.

ALmighty God, the Father of our Lord Ieſus Chriſt, which deſireth not the death of a ſinner, but rather that hee may turne from his wickedneſſe and liue, and hath giuen power and commandement to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſinnes: He pardoneth and abſolueth all them which truely repent, and vnfainedly beleeue his holy Goſpel. Wherefore we beſeech him to graunt vs true repentance and his holy Spirit, that thoſe things may pleaſe him which wee doe at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal ioy, through Ieſus Chriſt our Lord.

The people ſhall anſwere, Amen.

¶ Then ſhall the Miniſter begin the Lords prayer with a loude voyce.

OUr Father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lippes.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now &c.

Praiſe ye the Lord.

Then ſhall be ſaid or ſung this Pſalme following.

enite,
xultemus
omino.
5.

O Come, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: & ſhew our ſelues glad in him with Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hils is his alſo.

The Sea is his, and he made it: and his hands prepared the dry land.

O come, let vs worſhip, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderneſſe.

When your fathers tempted me: proued me, and ſaw my workes.

Fourtie yeares long was I grieued with this generation and ſaid: It is a people that doe erre in their hearts, for they haue not knowne my wayes.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Sonne &c.

As it was in the beginning, is now &c.

¶ Then ſhall follow certaine Pſalmes in order, as they be appointed in a Table made for that purpoſe, except there be proper Pſalmes appointed for this day. And at the end of euerie Pſalme throughout the yeare, and likewiſe in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, ſhall be repeated, **Glorie be to the Father, &c. As it was in the, &c.**

¶ Then ſhall be read two Leſſons diſtinctly with a lowd voyce, that the people may heare. The firſt of the Old Teſtament, the ſecond of the New, likeas they be appointed in the Kalender, except there be proper Leſſons aſsigned for that day: The Miniſter that readeth the Leſſon, ſtanding and turning him ſo as hee may be beſt heard of all ſuch as be preſent. And before euerie Leſſon, the Miniſter ſhall ſay thus, The firſt, ſecond, third, or fourth Chapter of Geneſis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euerie Chapter, hee ſhall ſay, **Here endeth ſuch a Chapter of ſuch a Booke.**

¶ And to the end the people may the better heare, in ſuch places where they doe ſing, there ſhall the Leſſons be ſung in a plaine tune after the maner of diſtinct reading: and likewiſe the Epiſtle and Goſpel. After the firſt Leſſon ſhall follow, Te Deum laudamus in Engliſh, daily throughout the whole yeare.

Te Deum laudamus.

WEe praiſe thee, O God: we knowledge thee to be the Lord.

All the earth doth worſhip thee: the Father euerlaſting.

To thee all Angels cry alowd: the heauens, and all the powers therein.

To thee Cherubin, and Seraphin: continually doe cry,

Holy, holy, holy: Lord God of Sabaoth.

Heauen and earth are full of the Maieſtie: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble armie of Martyrs: praiſe thee.

The holy Church throughout all the world doth knowledge thee.

The Father: of an infinite Maieſtie.

Thine honourable true, and onely Sonne.

Alſo the holy Ghoſt the Comforter.

Thou art the King of glory, O Chriſt.

Thou art the euerlaſting Sonne of the Father.

When thou tookeſt vpon thee to deliuer man: thou diddeſt not abhorre the Virgins wombe.

When thou haddeſt ouercome the ſharpeneſſe of death: thou diddeſt open the kingdome of heauen to all beleeuers.

Thou ſitteſt at the right hand of God: in the glorie of th Father.

We beleeue that thou ſhalt come to be our Judge.

We therefore pray thee helpe thy ſeruants: whom thou haſt redeemed with thy precious bloud.

Make them to be numbred with thy Saints: in glory euerlaſting.

O Lord ſaue thy people: and bleſſe thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worſhip thy Name: euer world without end.

Vouchſafe (O Lord): to keepe vs this day without ſinne.

O Lord haue mercie vpon vs: haue mercy vpon vs.

O Lord let thy mercie lighten vpon vs: as our truſt is in thee.

O Lord in thee haue I truſted: let me neuer be confounded.

¶ Or this Canticle: Benedicite omnia opera, &c.

O All ye workes of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Angels of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye heauens, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye powers of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Sunne and Moone, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſtarres of heauen, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſhowers and deaw, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye windes of God, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye fire and heate, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Winter and Summer, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye deawes and froſts, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye froſt and cold, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye yce and ſnow, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye light and darkeneſſe, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye lightnings and clouds, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hills, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye wells, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſeas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Whales, and all that moue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye fowles of the ayre, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and catteil, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O ye Prieſts of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee holy and humble men of heart, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for euer.

Glory be to the Father and to the Sonne: &c.

As it was in the beginning &c.

¶ And after the ſecond Leſſon ſhall be vſed and ſaid Benedictus in Engliſh, as followeth.

dictus.

BLeſſed be the Lord God of Iſraell: for hee hath viſited and redeemed his people.

And hath rayſed vp a mighty ſaluation for vs: in the houſe of his ſeruant Dauid.

As he ſpake by the mouth of his holy Prophets: which haue beene ſince the world began.

That we ſhould be ſaued from our enemies: and from the hands of all that hate vs.

To performe the mercy promiſed to our forefathers: and to remember his holy Couenant.

To performe the oth which he ſware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him: all the dayes of our life.

And thou childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of ſaluation vnto his people : for the remiſſion of their ſinnes.

Through the tender mercie of our God : whereby the day ſpring from an high hath viſited vs.

To giue light to them that ſit in darkeneſſe, and in the ſhadow of death : and to guide our feet into the way of peace.

Glorie be to the Father, &c. As it was in the, &c.

¶ Or this C. Pſalme. Iubilate Deo.

Iubilate Deo.

O Bee ioyfull in the Lord (all ye lands :) ſerue the Lord with gladneſſe, and come before his preſence with a ſong.

Be yee ſure that the Lord he is God : it is he that hath made vs, and not we our ſelues, we are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankeſgiuing, and into his Courts with praiſe : be thankefull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercy is euerlaſting : and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then ſhall be ſaid the Creede by the Miniſter, and the people ſtanding.

I Beleeue in God the Father Almightie, maker of heauen and earth : and in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Mary, ſuffered vnder Ponce Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe againe from the dead, he aſcended into heauen, and ſitteth on the right hand of God the Father Almightie, from thence ſhall he come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the bodie, and the life euerlaſting. Amen.

¶ And after that, theſe prayers following, as wel at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Miniſter firſt pronouncing with a lowd voyce.

The Lord be with you.

Anſwere.

And with thy Spirit.

The Miniſter.

¶ Let vs pray.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Miniſter, Clerkes and people ſhall ſay the Lords prayer in Engliſh with a lowd voyce.

OUr Father which art in heauen, &c.

¶ Then the Miniſter ſtanding vp, ſhall ſay.

O Lord ſhew thy mercy vpon vs.

Anſwere.

And grant vs thy ſaluation.

Prieſt.

O Lord ſaue the King.

Anſwere.

And mercifully heare vs when we call vpon thee.

Prieſt.

Indue thy Miniſters with righteouſneſſe.

Anſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Prieſt.

Giue peace in our time, O Lord.

Anſwere.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

Prieſt.

O God make cleane our hearts within vs.

Anſwere.

And take not thy holy Spirit from vs.

¶ Then ſhall follow three Collects, The firſt of the day, which ſhall be the ſame that is appointed at the Communion. The ſecond for peace. The third, for grace to liue well. And the two laſt Collects ſhall neuer alter, but daily be ſaid at Morning prayer throughout all the yeare as followeth.

¶ The ſecond Collect for peace.

O God which art authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedome, defend vs thy humble ſeruants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord. Amen.

¶ The third Collect for peace.

O Lord our heauenly Father, Almighty & euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mighty power, and grant that this day we fall into no ſinne, neyther run into any kind of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

An order for Euening prayer throughout the yeare.

¶ The Prieſt ſhall ſay.

OUr Father which art in heauen, &c.

Then likewiſe ſhall he ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Praiſe ye the Lord.

Then the Pſalmes in order as they bee appointed in the table for Pſalmes, except there be proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as is appointed likewiſe in the Kalendar, except there be proper Leſſons appointed for that day. After that, Magnificat in Engliſh, as followeth.

Magnificat. Luk. 1.

My ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my Sauiour.

For hee hath regarded: the lowlineſſe of his handmayden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath ſhewed ſtrength with his arme: he hath ſcattered the proud in the imagination of their hearts.

He hath put downe the mighty from their ſeat: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſeruant Iſrael: as he promiſed to our forefathers, Abraham, and his ſeede for euer.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or elſe this Pſalme.

Cantate Domino. Pſal. 98.

O Sing vnto the Lord a new ſong: for he hath done marueylous things.

With his owne right hand, & with his holy arme: hath he got himſelfe the victory.

The Lord declared his ſaluation: his righteouſneſſe hath he openly ſhewed in the ſight of the heathen.

Hee hath remembred his mercy and trueth toward the houſe of Iſrael: and all the ends of the world haue ſeene the ſaluation of our God.

Shew your ſelues ioyfull vnto the Lord, all yee lands: ſing, reioyce, and giue thankes.

Praiſe the LORD vpon the Harpe: ſing to the Harpe with a Pſalme of thankeſgiuing.

With Trumpets alſo & Shawmes: O ſhew your ſelues ioyfull before the Lord the King.

Let the Sea make a noyſe, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be ioyfull together before the Lord: for he is come to iudge the earth.

With righteouſneſſe ſhall he iudge the world: and the people with equitie.

Glory be to the Father, and to the Sonne &c.

As it was in the beginning, &c.

¶ Then a Leſſon of the new Teſtament. And after that, Nunc dimittis in Engliſh, as followeth.

LOrd now letteſt thou thy ſeruant depart in peace: according to thy word.

Nunc dimittis.
Luk. 2.29.

For mine eyes haue ſeene thy ſaluation,

Which thou haſt prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ Or elſe this Pſalme.

GOd bee mercifull vnto vs, and bleſſe vs: and ſhew vs the light of his countenance, and be mercifull vnto vs.

Deus miſereatur.
Pſal. 67.

That thy way may be knowen vpon earth: thy ſauing health among all Nations.

Let the people prayſe thee, O God: let all the people prayſe thee.

O let the Nations reioyce & be glad: for thou ſhalt iudge the folke righteouſly, and gouerne the Nations vpon earth.

Let the people praiſe thee, O God: let all the people prayſe thee.

Then ſhall the earth bring forth her encreaſe: and God, euen our owne God, ſhall giue vs his bleſſing.

God ſhal bleſſe vs: & all the ends of the world ſhal feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then ſhall follow the Creede, with other prayers, as is before appointed, at Morning prayer after Benedictus, and with three Collects. Firſt of the day. The ſecond for peace. The third for ayde againſt all perills, as hereafter follow: which two laſt Collects ſhall be daily ſaid at Euening prayer, without alteration.

¶ The ſecond Collect at Euening prayer.

O God, from whom all holy deſires, all good counſels, and all iuſt workes doe proceede: giue vnto thy ſeruants that peace which the world cannot giue, that both our hearts may be ſet to obey thy commandements, and alſo that by thee we being defended from the feare of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Ieſus Chriſt our Sauiour. Amen.

¶ The third Collect for ayde againſt all perills.

LIghten our darkeneſſe wee beſeech thee, O Lord, and by thy great mercy defend vs from all perrils and dangers of this night, for the loue of thy onely Sonne our Sauiour Ieſus Chriſt. Amen.

¶ In the feaſts of Chriſtmas, the Epiphany, Saint Matthie, Eaſter, the Aſcenſion, Penticoſt, S. Iohn Baptiſt, Saint Iames, Saint Bartholomew, S. Matthew, S. Simon and Iude, Saint Andrew, and Trinitie Sunday, ſhall be ſung or ſaid immediatly after Benedictus, this confeſsion of our Chriſtian faith.

Quicunque vult.

VHoſoeuer will be ſaued: before all things it is neceſſary that he hold the Catholique faith.

Which faith except euery one do keepe holy & vndefiled, without doubt he ſhall periſh euerlaſtingly.

And the Catholique faith is this: that wee worſhip one

God in Trinitie, and Trinitie in vnitie.

Neither confounding the perſons: nor diuiding the ſubſtance.

For there is one perſon of the Father, another of the Son: and another of the holy Ghoſt.

But the Godhead of the Father, of the Sonne, and of the holy Ghoſt, is all one: the glory equall, the maieſty coeternall.

Such as the Father is, ſuch is the Sonne: and ſuch is the holy Ghoſt.

The Father vncreate, the Sonne vncreate: and the holy Ghoſt vncreate.

The Fathrr incomprehenſible, the Sonne incomprehenſible: and the holy Ghoſt incomprehenſible.

The Father eternall, the Sonne eternall: and the holy Ghoſt eternall.

And yet they are not three eternals: but one eternall.

As alſo there are not three incomprehenſibles, nor three vncreated: but one vncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Sonne Almightie: and the holy Ghoſt Almightie.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghoſt is God.

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Sonne Lord: and the holy Ghoſt Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Chriſtian veritie: to acknowledge euery perſon by himſelfe to be God and Lord.

So are we forbidden by the Catholique Religion: to ſay there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghoſt is of the Father, and of the Sonne: neyther made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Sonne, not three Sonnes: one holy Ghoſt, not three holy Ghoſts.

And in this Trinitie, none is afore or after other: none is greater or leſſe then another.

But the whole three perſons be coeternall together: and coequall.

So that in all things, as is aforeſaid: the vnity in Trinity, and the Trinity in vnity is to be worſhipped.

Hee therefore that will be ſaued: muſt thus thinke of the Trinity.

Furthermore it is neceſſary to euerlaſting ſaluation: that he alſo beleeue rightly in the Incarnation of our Lord Jeſus Chriſt.

For the right faith is, that we beleeue and confeſſe: that our Lord Jeſus Chriſt, the Sonne of God, is God and man.

God of the ſubſtance of the Father, begotten before the worlds: and man of the ſubſtance of his mother, borne in the world.

Perfect God, and perfect man: of a reaſonable ſoule, and humane fleſh ſubſiſting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Chriſt.

One, not by conuerſion of the Godhead into fleſh: but by taking of the manhood into God.

One altogether, not by confuſion of ſubſtance: but by vnity of perſon.

For as the reaſonable ſoule and fleſh is one man: ſo God and man is one Chriſt.

Who ſuffered for our ſaluation: deſcended into hell, roſe againe the third day from the dead.

Hee aſcended into heauen, hee ſitteth on the right hand of the Father, God Almighty: from whence hee ſhall come to iudge the quicke and the dead.

At whoſe comming all men ſhall riſe againe with their bodies: and ſhall giue account for their owne workes.

And they that haue done good, ſhall goe into life euerlaſting: and they that haue done euill, into euerlaſting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be ſaued.

Glory be to the Father, &c. As it was in the &c.

Thus endeth the order of Morning and Euening
prayer throughout the whole yeare.

Here followeth the Letanie, to be vſed vpon Sundayes, Wedneſdayes and Fridayes, and at other *times when it ſhall be commanded by the Ordinary.*

O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father & the Sonne: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons and one God: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, & be not angry with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne, from the crafts and aſſaults of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glory, and hypocriſie, from enuy, hatred and malice, and all vncharitableneſſe.

Good Lord deliuer vs.

From fornication, and all other deadly ſinne, and from all the deceits of the world, the fleſh and the deuill.

Good Lord deliuer vs.

From lightning and tempeſt, from plague, peſtilence, and famine, from battell and murther, and from ſudden death.

Good Lord deliuer vs.

From all ſedition and priuie conſpiracy, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy word, and Commandement.

Good Lord deliuer vs.

By the myſtery of thy holy Incarnation, by thy holy Natiuitie and Circumciſion, by thy Baptiſme, Faſting and Temptation.

Good Lord deliuer vs.

By thine Agony and bloody Sweate, by thy Croſſe and Paſſion, by thy precious Death and Buriall, by thy glorious Reſurrection and Aſcenſion, and by the comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

Wee ſinners doe beſeech thee to heare vs (O Lord God) and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant Iames, our moſt gracious King and Gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to be his defender and keeper, giuing him the victorie ouer all his enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe & preſerue our moſt noble Prince Charles, Fredericke Prince Electour Palatine, and the Lady Elizabeth his wife, with their hopefull iſſue.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtors and Miniſters of the Church, with true knowledge and vnderſtanding of thy word, and that both by their preaching and liuing, they may ſet it forth, and ſhew it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the Lords of the Counſell, and all the Nobility, with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giuing them grace to execute Iuſtice, and to maintaine trueth.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all nations vnitie, peace, and concord.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all thy people encreaſe of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruits of the ſpirit.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bring into the way of trueth, all ſuch as haue erred and are deceiued.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and helpe the weake hearted, and to raiſe vp them that fall, and finally to beate downe Satan vnder our feete.

VVe beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſuccour, helpe, and comfort all that be in danger, neceſſity and tribulation.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to preſerue all that trauell by land or by water, all women labouring of childe, all ſicke perſons and young children, and to ſhew thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercy vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecutors, and ſlanderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time we may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences, and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beſeech thee to heare vs good Lord.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the world.

Graunt vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

The Verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowfull, mercifully aſſiſt our prayers, that we make before thee in all our troubles and aduerſities, whenſoeuer they oppreſſe vs, and graciouſly heare vs, that thoſe euills, which the craft and ſubtilty of the deuill or man worketh againſt vs, be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that we thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Ieſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy Names ſake.

O God wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes, that thou diddeſt in their dayes, and in the old time before them.

O Lord ariſe, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall be world without end. Amen.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pitifully behold the ſorrowes of our hearts.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt.

Graciouſly heare vs, O Lord Chriſt.

The Verſicle.

O Lord let thy mercy lighten vpon vs.

Anſwer.

As wee doe put our truſt in thee.

¶ Let vs pray.

WE humbly beſeech thee, O Father, mercifully to look vpon our infirmities, & for the glorie of thy Names ſake turne from vs all thoſe euils, that we moſt righteouſly haue deſerued: and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and euermore ſerue thee in holineſſe and pureneſſe of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Ieſus Chriſt our Lord. Amen.

¶ A prayer for the Kings Maieſtie.

O Lord our heauenly Father, high and mighty, King of kings, Lord of lords, the onely ruler of Princes, which doeſt from thy Throne behold all the dwellers vpon the earth, moſt heartily we beſeech thee with thy fauour to behold our moſt gracious Soueraigne Lord King Iames, and ſo repleniſh him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way, endue him plentifully with heauenly gifts, grant him in health and wealth long to liue, ſtrengthen him, that hee may vanquiſh and ouercome all his enemies, and finally after this life, hee may attaine euerlaſting ioy and felicitie, through Ieſus Chriſt our Lord. Amen.

A prayer for the Prince, and the reſt of his Maieſties royall iſſue.

ALmighty God, which haſt promiſed to be a Father of thine elect, and of their ſeed, we humbly beſeech thee to bleſſe our moſt noble Prince Charles, Fredericke the

Prince Elector Palatine, and the Lady Elizabeth his wife, with their hopefull iſſue: endue them with thy holy Spirit, enrich them with thy heauenly grace, proſper them with all happineſſe, and bring them to thine euerlaſting kingdome, through Jeſus Chriſt our Lord. Amen.

Almighty and euerlaſting God, which onely workeſt great maruailes, ſend downe vpon our Biſhops, and Curates, and all Congregations committed to their charge, the healthfull ſpirit of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall dew of thy bleſſing. Grant this, O Lord, for the honour of our Aduocate and Mediatour Jeſus Chriſt. Amen.

A prayer of Chryſoſtome.

Almighty God, which haſt giuen vs grace at this time with one accord, to make our common ſupplications vnto thee, and doeſt promiſe that when two or three be gathered together in thy Name, thou wilt grant their requeſts: fulfill now, O Lord, the deſires and petitions of thy ſeruants, as may be moſt expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlaſting. Amen.

2. Corinthians 13.

The grace of our Lord Jeſus Chriſt, and the loue of God, and the fellowſhip of the holy Ghoſt, be with vs all euermore. Amen.

For raine if the time require.

O God heauenly Father, which by thy Sonne Jeſus Chriſt haſt promiſed to all them that ſeeke thy kingdome, and the righteouſneſſe thereof, all things neceſſary to their bodily ſuſtenance: Send vs, we beſeech thee, in this our neceſſity, ſuch moderate raine and ſhowers, that we may receiue the fruits of the earth to our comfort, and thy honour, through Jeſus Chriſt our Lord. Amen.

For faire weather.

O Lord God, which for the ſinne of man diddeſt once drowne all the world, except eight perſons, and afterward of thy great mercy didſt promiſe neuer to deſtroy it ſo againe: wee humbly beſeech thee, that although wee for our iniquities haue worthily deſerued this plague of raine and waters, yet vpon our true repentance, thou wilt ſend vs ſuch weather, whereby we may receiue the fruits of the earth in due ſeaſon, and learne both by thy puniſhment to amend our liues, and for thy clemency to giue thee praiſe and glory, through Ieſus Chriſt our Lord. Amen.

¶ In the time of dearth and famine.

O God heauenly Father, whoſe gift it is that the raine doth fall, the earth is fruitfull, beaſts encreaſe, and fiſhes doe multiply: behold we beſeech thee the afflictions of thy people, and graunt that the ſcarcitie and dearth (which we doe now moſt iuſtly ſuffer for our iniquitie) may through thy goodneſſe be mercifully turned into cheapeneſſe and plentie, for the loue of Ieſus Chriſt our Lord, to whom with thee and the holy Ghoſt, be all honour, &c.

¶ In the time of warre.

O Almighty God, King of all kings, and gouernour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth iuſtly to puniſh ſinners, and to be mercifull to them that truely repent: ſaue and deliuer vs (we humbly beſeech thee) from the hands of our enemies, abate their pride, aſſwage their malice, and confound their deuices, that wee being armed with thy defence may be preſerued euermore from all perils to glorifie thee, which art the onely giuer of all victorie, through the merits of thy onely Sonne Ieſus Chriſt our Lord.

¶ In

¶ In the time of anie common plague or ſickeneſſe.

ALmighty God, which in thy wrath, in the time of King Dauid, diddeſt ſlay with the plague of peſtilence threeſcore and tenne thouſand, and yet remembring thy mercy, diddeſt ſaue the reſt, haue pitie vpon vs miſerable ſinners that now are viſited with great ſickneſſe and mortality, that like as thou didſt then command thine Angell to ceaſe from puniſhing: ſo it may now pleaſe thee to withdraw from vs this plague and grieuous ſickneſſe, through Ieſus Chriſt our Lord. Amen.

O God, whoſe nature and property is euer to haue mercy, and to forgiue, receiue our humble petitions, and though we be tyed and bound with the chaine of our ſinnes, yet let the pitifulneſſe of thy great mercy looſe vs, for the honour of Ieſus Chriſts ſake our Mediatour and Aduocate. Amen.

¶ A Thankeſgiuing for Raine.

O God our heauenly Father, who by thy glorious prouidence, doeſt cauſe the former and the latter Raine to deſcend vpon the earth, that it may bring forth fruit for the vſe of man: we giue thee humble thankes, that it hath pleaſed thee in our greateſt neceſſity to ſend vs at the laſt a ioyfull Raine vpon thine Inheritance, and to refreſh it when it was drie, to the great comfort of vs thine vnworthy ſeruants, and to the glory of thy holy Name, through thy mercies in Ieſus Chriſt our Lord. Amen.

¶ A Thankeſgiuing for Faire weather.

O Lord God, who haſt iuſtly humbled vs by thy late plague of immoderate Raine and waters, and in thy mercy haſt relieued and comforted our ſoules by this ſeaſonable and bleſſed change of weather: wee praiſe and glorifie thy holy Name for this thy mercy, and will alwayes declare thy louing kindneſſe from generation to generation, through Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for plentie.

O Moſt mercifull Father, which of thy gracious goodneſſe, haſt heard the deuout prayers of thy Church, and turned our dearth and ſcarſity into cheapeneſſe and plenty: We giue thee humble thanks for this thy ſpeciall bounty, beſeeching thee to continue this thy louing kindneſſe vnto vs, that our land may yeeld vs her fruits of encreaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for peace and victorie.

O Almighty GOD, which art a ſtrong Tower of defence vnto thy ſeruants, againſt the face of their enemies: Wee yeeld thee praiſe and thankeſgiuing for our deliuerance from thoſe great and apparant dangers, wherewith wee were compaſſed: wee acknowledge it thy goodneſſe, that wee were not deliuered ouer as a prey vnto them, beſeeching thee ſtill to continue ſuch thy mercies toward vs, that all the world may know, that thou art our Sauiour and mighty Deliuerer, through Jeſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for deliuerance from the Plague.

O Lord God, which haſt wounded vs for our ſinnes, and conſumed vs for our tranſgreſſions, by thy late heauy and dreadfull viſitation, and now in the middeſt of Judgement remembring Mercy, haſt redeemed our ſoules from the jawes of death: Wee offer vnto thy Fatherly goodneſſe our ſelues, our ſoules and bodies, which thou haſt deliuered, to be a liuing ſacrifice vnto thee, alwayes praiſing and magnifying thy mercies in the middeſt of the Congregation, through Jeſus Chriſt our Lord. Amen.

Or this.

WEe humbly acknowledge before thee (O moſt mercifull Father) that all the puniſhments which are threatned in thy Law might iuſtly haue fallen vpon vs, by reaſon of our manifold tranſgreſſions and hardneſſe of heart: Yet ſeeing it hath pleaſed thee of thy tender mercy, vpon our weake and vnworthy humiliation, to aſſwage the noyſome peſtilence, wherewith we lately haue beene ſore afflicted, and to reſtore the voyce of ioy and health into our dwellings: Wee offer vnto thy diuine Maieſty the Sacrifice of prayſe and thankeſgiuing, lauding and magnifying thy glorious Name for ſuch thy preſeruation and prouidence ouer vs, through Ieſus Chriſt our LORD. Amen.

¶ The

¶ The Collects, Epiſtles, and Goſpels, to be vſed at the celebration of the Lords Supper and holy Communion *through the yeare.*

¶ The firſt Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that wee may caſt away the workes of darkeneſſe, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Jeſus Chriſt came to viſit vs in great humilitie) that in the laſt day, when hee ſhall come againe in his glorious maieſtie, to iudge both the quicke and the dead, wee may riſe to the life immortall, through him, who liueth and reigneth with thee and the holy Ghoſt, now and euer. Amen.

The Epiſtle.

om. 13.8. OWe nothing to any man, but this, that ye loue one another: For he that loueth another, fulfilleth the Law. For theſe Commandements, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, Thou ſhalt not luſt, and ſo forth (if there be any other Commandement) it is all comprehended in this ſaying, namely, Loue thy neighbour as thy ſelfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This alſo we know the ſeaſon, how that it is time that wee ſhould now awake out of ſleepe: for now is our ſaluation neerer then when we beleeued. The night is paſſed, the day is come nigh: let vs therefore caſt away the deedes of darkeneſſe, and let vs put on the armour of light. Let vs walke honeſtly as it were in the day light, not in eating and drinking, neyther in chambering and wantonneſſe, neither in ſtrife and enuying: but put ye on the Lord Jeſus Chriſt, and make no prouiſion for the fleſh, to fulfill the luſts of it.

The Goſpel.

And when they drew nigh to Jeruſalem, and were come to Bethphage vnto mount Oliuet, then ſent Jeſus two of his diſciples, ſaying vnto them, Goe into the towne that lyeth ouer againſt you, and anon ye ſhall finde an Aſſe bound, and her colt with her, looſe them, and bring them vnto me: and if any man ſay ought vnto you, ſay ye, The Lord hath need of them: and ſtraightway he will let them goe. All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying, Tell yee the daughter of Sion: Behold, thy King commeth vnto thee meeke, ſitting vpon an Aſſe, and a colt, the foale of the Aſſe vſed to the yoke. The diſciples went and did as Jeſus commanded them, and brought the Aſſe and the colt, and put on them their cloathes, and ſet him thereon. And many of the people ſpread their garments in the way: other cut down branches from the trees, and ſtrawed them in the way. Moreouer the people that went before, and they that came after, cryed, ſaying, Hoſanna to the ſonne of Dauid: Bleſſed is hee that commeth in the name of the Lord, Hoſanna in the Higheſt. And when he was come to Hieruſalem, all the city was moued, ſaying, Who is this? And the people ſaid, This is Jeſus the Prophet of Nazareth, a Citie of Galilee. And Jeſus went into the Temple of God, and caſt out all them that ſold and bought in the Temple, and ouerthrew the Tables of the money changers, and the ſeates of them that ſold doues, and ſaid vnto them, It is written, My houſe ſhall be called the Houſe of prayer, but yee haue made it a denne of theeues.

Matth. 21. 1.

¶ The ſecond Sunday in Aduent.

The Collect.

BLeſſed Lord, which haſt cauſed all holy Scriptures to be written for our learning: Graunt vs that wee may in ſuch wiſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience and comfort of thy holy word, we may embrace and euer hold faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our Sauiour Jeſus Chriſt.

The Epiſtle.

Rom. 15. 4. WHatſoeuer things are written aforetime, they are written for our learning, that we, through patience and comfort of the Scriptures, might haue hope. The God of patience and conſolation, graunt you to be like minded one towards another, after the enſample of Chriſt Jeſus: that yee all agreeing together, may with one mouth prayſe GOD the Father of our Lord Jeſus Chriſt. Wherefore receiue yee one another, as Chriſt receiued vs, to the praiſe of GOD. And this J ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion for the truth of God, to confirme the promiſes made vnto the Fathers, and that the Gentiles might praiſe God for his mercie, as it is written, For this cauſe J will praiſe thee among the Gentiles, and ſing vnto thy Name. And againe he ſaith, Reioyce ye Gentiles with his people. And againe, Praiſe the Lord all ye Gentiles, and laud him all ye Nations together. And againe Eſay ſaith, There ſhall be the root of Jeſſe, and he that ſhall riſe to reigne ouer the Gentiles, in him ſhall the Gentiles truſt. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope through the power of the holy Ghoſt.

The Goſpel.

Luke 21. 25. THere ſhall bee ſignes in the Sunne, and in the Moone, and in the Starres, and in the earth the people ſhall be at their wits end through deſpaire. The Sea and the waters ſhall roare, and mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come on the earth: for the powers of heauen ſhall mooue. And then ſhall they ſee the Sonne of man come in a cloud, with power and great glory. When theſe things begin to come to paſſe, then looke vp, and lift vp your heads, for your redemption draweth nigh, And hee ſhewed them a ſimilitude: Behold the figge tree, and all other trees, when they ſhoote forth their buds, yee ſee and know of your owne ſelues, that Summer is then nigh at hand. So likewiſe ye alſo (when ye ſee theſe things come to paſſe) be ſure that the kingdome of God is nigh. Verily I ſay vnto you, this generation ſhall not paſſe, till all be fulfilled, Heauen and earth ſhall paſſe, but my word ſhall not paſſe.

¶ The third Sunday in Aduent.

The Collect.

LOrd we beſeech thee giue eare to our prayers, and by thy gracious viſitation lighten the darkeneſſe of our hearts, by our Lord Ieſus Chriſt.

The Epiſtle.

LEt a man this wiſe eſteeme of vs, euen as the miniſters of Chriſt, and ſtewards of the ſecrets of GOD. Furthermore, it is required of the ſtewards, that a man be found faithfull. With me it is but a very ſmall thing that I ſhould be iudged of you, eyther of mans iudgement: No, I iudge not mine owne ſelfe, for I know nought by my ſelfe, yet am I not thereby iuſtified, It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkeneſſe, and open the counſels of the hearts, and then ſhall euery man haue prayſe of God. 1.Cor.4.

The Goſpel.

WHen Iohn being in priſon, heard the workes of Chriſt, he ſent two of his diſciples, and ſaid vnto him, Art thou hee that ſhall come, or doe we looke for another? Ieſus anſwered & ſaid vnto them, Go and ſhew Iohn againe what yee haue heard and ſeene, The blinde receiue their ſight, the lame Matth.11.

walke, the lepers are clenſed, and the deafe heare, the dead are raiſed vp, and the poore receiue the glad tidings of the Goſpel, and happy is he that is not offended by me. And as they departed, Ieſus began to ſay vnto the people concerning Iohn, What went ye out into the wilderneſſe to ſee? A reede that is ſhaken with the winde? or what went ye out to ſee? A man clothed in ſoft rayment? Behold, they that weare ſoft clothing, are in Kings houſes. But what went ye out for to ſee? A Prophet? Verily I ſay vnto you, and more then a Prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

The Collect.

LORD rayſe vp (we pray thee) thy power, and come among vs, and with great might ſuccour vs, that whereas (through our ſinnes and wickedneſſe) we be ſore let and hindred, thy bountifull grace and mercy (through the ſatiſfaction of thy Sonne our Lord) may ſpeedily deliuer vs: to whom with thee and the holy Ghoſt, be honor and glorie, world without end.

The Epiſtle.

4.4. REioyce in the Lord alway, and againe I ſay, reioyce. Let your ſoftneſſe be knowen to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and ſupplication, let your petitions be manifeſt vnto God with giuing of thankes. And the peace of God (which paſſeth all vnderſtanding) keepe your hearts and mindes through Chriſt Ieſu.

The Goſpel.

ohn 1.19. THis is the record of Iohn, when the Iewes ſent Prieſts and Leuites from Hieruſalem, to aſke him, What art thou? and he confeſſed and denied not, and plainly ſaid, I am not Chriſt. And they aſked him, What art thou then? Art thou Elias? And he ſaid, I am not. Art thou the Prophet? And he anſwered, No. Then ſaid they vnto him, What art thou, that we may giue an anſwere vnto them that ſent vs? what ſayeſt thou of thy ſelfe? He ſayd, I am the voyce of a Cryer in the wilderneſſe, Make ſtraight the way of the Lord, as ſaith the Prophet Eſay. And they which were ſent, were of the Phariſees, and they aſked him, and ſaid vnto him, why baptizeſt thou then, if thou be not Chriſt, nor Elias, neither that Prophet? Iohn anſwered them, ſaying, I baptize with water, but there ſtandeth one among you whom ye know not: he it is, which though he came after me, was before me, whoſe ſhooe latchet I am not worthy to vnlooſe. Theſe things were done at Bethabara beyond Iordan, where Iohn did baptize.

Chriſtmas day.

The Collect.

ALmighty God, which haſt giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Ieſus Chriſt, who liueth and reigneth with thee, &c.

The Epiſtle.

GOD in times paſt, diuerſly and manie wayes Heb. 1. 1. ſpake vnto the Fathers by Prophets: but in theſe laſt dayes he hath ſpoken to vs by his owne Sonne, whom he hath made Heire of all things, by whom alſo he made the worlds. Which Sonne being the brightneſſe of his glory, and the very image of his ſubſtance, ruling all things with the word of his power, hath by his owne perſon purged our ſinnes, and ſitteth on the right hand of the Maieſty on high, being ſo much more excellent then the Angels, as he hath by inheritance obtayned a more excellent Name then they. For vnto which of the Angels ſaid he at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his Father, and he ſhall be my Sonne. And againe, when he bringeth in the firſt begotten Sonne into the world, he ſaith, And let all the Angels of God worſhip him. And vnto the Angels he ſaith, He maketh his

Angels Spirits, and his miniſters a flame of fire. But unto the Sonne he ſaith, Thy ſeate (O God) ſhall be for euer and euer, the ſcepter of thy kingdome is a right ſcepter: thou haſt loued righteouſneſſe, and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with the Oyle of gladneſſe aboue thy fellowes. And thou Lord in the beginning haſt laid the foundation of the earth, and the heauens are the workes of thy hands. They ſhall periſh, but thou endureſt. They all ſhall waxe old as doth a garment, and as a veſture ſhalt thou change them, and they ſhall be changed; but thou art euen the ſame, and thy yeares ſhall not faile.

The Goſpel.

John 1.1. IN the beginning was the Word, and the Word was with God, & God was the Word. The ſame was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light ſhineth in the darkeneſſe, and the darkeneſſe comprehended it not. There was ſent from God a man, whoſe name was John, the ſame came as a witneſſe, to beare witneſſe of the light, that all men through him might beleeue. He was not that Light, but was ſent to beare witneſſe of the Light. That Light was the true Light, which lighteneth euery man that commeth into the world. Hee was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to be made ſonnes of God, euen them that beleeued on his Name: which were borne, not of blood, nor of the will of the fleſh, nor yet of the will of man, but of God. And the ſame Word became fleſh, and dwelt among vs, and we ſaw the glory of it, as the glory of the only begotten Sonne of the Father, full of grace and truth.

¶ S.Ste-

The Collect.

GRant vs, O Lord to learne to loue our enemies, by the example of thy Martyr S. Stephen, who prayed for his perſecutors, to thee which liueſt, &c.

❡ Then ſhall follow the Collect of the Natiuitie, which ſhall be ſaid continually vnto New yeares day.

The Epiſtle.

AND Stephen being full of the holy Ghoſt, looked vp ſtedfaſtly with his eyes into heauen, and ſaw the glorie of God, and Ieſus ſtanding on the Right hand of God, and ſaid, Behold, I ſee the heauens open, and the Sonne of man ſtanding on the Right hand of God. Then they gaue a ſhout with a lowde voyce, and ſtopped their eares, and ran vpon him all at once, and caſt him out of the city, and ſtoned him. And the witneſſes laid downe their clothes at a yong mans feet, whoſe name was Saul: and they ſtoned Stephen, calling on, and ſaying, Lord Ieſu receiue my ſpirit. And he kneeled downe, and cryed with a lowd voyce, Lord lay not this ſinne to their charge. And when he had thus ſpoken, he fell aſleepe. Acts 7. 55.

The Goſpel.

BEhold, I ſend vnto you Prophets, and wiſe men, and Scribes, and ſome of them ye ſhall kill and crucifie, and ſome of them ye ſhall ſcourge in your Synagogues, and perſecute them from City to city, that vpon you may come all the righteous blood which hath bene ſhed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the ſonne of Barachias, whom ye ſlew betweene the temple and the altar. Verily I ſay vnto you, all theſe things ſhall come vpon this generation. O Hieruſalem, Hieruſalem, thou that killeſt the Prophets, & ſtoneſt them which are ſent vnto thee, how often would I haue gathered thy children together, euen as the Hen gathereth her chickins vnder her wings, and ye would not? Behold, your houſe is left vnto you deſolate. For I ſay vnto you, Ye ſhall not ſee me henceforth, till that ye ſay, Bleſſed is he that commeth in the Name of the Lord. Mat. 23. 34.

¶ S. Iohn Euangeliſts day.

The Collect.

MErcifull Lord, wee beſeech thee to caſt thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy bleſſed Apoſtle and Euangeliſt Iohn, may attaine to thy euerlaſting gifts, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

1.Ioh.1.1. THat which was from the beginning, which we haue heard, which wee haue ſeene with our eyes, which wee haue looked vpon, and our hands haue handled of the word of life. (And the life appeared, and we haue ſeene, and beare witneſſe, and ſhew vnto you that eternall life, which was with the Father, and appeared vnto vs) That which we haue ſeene and heard, declare we vnto you, that ye alſo may haue fellowſhip with vs, and that our fellowſhip may be with the Father and his Sonne Ieſus Chriſt. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tydings which wee haue heard of him, and declare vnto you, that God is light, and in him is no darkneſſe at all. If we ſay we haue fellowſhip with him, and walke in darkeneſſe, we lye, and doe not the truth. But and if we walke in light, euen as he is in light, then haue we fellowſhip with him, and the blood of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne. If we ſay we haue no ſinne, we deceiue our ſelues, and the truth is not in vs. If we acknowledge our ſinnes, he is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe. If we ſay we haue not ſinned, we make him a lyar, and his word is not in vs.

The Goſpel.

oh.21.19. IEſus ſaid vnto Peter, Follow thou me. Peter turned about, and ſaw the Diſciple whom Ieſus loued, following. (which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?) When Peter therefore ſaw him, he ſaid to Ieſus, Lord, what ſhal he here doe? Ieſus ſaid vnto him, If I will haue him to tary till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Ieſus ſaid not vnto him, He ſhall not die: but, If I will that he tary till I come, what is that to thee? The ſame diſciple is he, which teſtifieth of theſe things, and wrote theſe things, and wee know that his teſtimony is true. There are alſo many other things which Ieſus did, the which if they ſhould be written euery one, I ſuppoſe the world could not containe the Bookes that ſhould be written.

¶ Innocents day.

The Collect.

ALmighty God, whoſe praiſe this day the yong Innocents thy witneſſes haue confeſſed and ſhewed foorth, not in ſpeaking, but in dying: mortifie and kill all vices in vs, that in our conuerſation, our life may expreſſe thy faith, which with our tongues wee doe confeſſe, through Ieſus Chriſt our Lord.

The Epiſtle.

I Looked, and loe, a Lambe ſtood on the mount Sion, and with him an hundred forty and foure thouſand, hauing his Name, and his Fathers name written in their foreheads. And I heard a voyce from heauen, as the ſound of many waters, and as the voyce of a great thunder. And I heard the voyce of Harpers, harping with their Harpes. And they ſung as it were a new ſong before the ſeat, and before the foure beaſts and the Elders, and no man could learne the Song, but the hundred forty and foure thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women, for they are Virgins. Theſe follow the Lambe whitherſoeuer he goeth. Theſe were redeemed from men, being the firſt fruits vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without ſpot before the Throne of God. Apoc. 14. 1.

The Goſpel.

Mat.2.13. THe Angel of the Lord appeared to Ioſeph in a ſleepe, ſaying, Ariſe and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to paſſe that Herod will ſeeke the childe to deſtroy him. So when he awoke, he tooke the child and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Out of Egypt haue I called my Sonne. Then Herod when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth men of warre, and ſlew all the children that were in Bethlehem, and in all the coaſts (as many as were two yeares old or vnder) according to the time, which he had diligently knowen out of the wiſemen. Then was fulfilled that which was ſpoken by the Prophet Ieremy, whereas he ſaid, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they were not.

¶ The Sunday after Chriſtmas day.

The Collect.

Almighty God, &c. (As vpon Chriſtmas day.)

The Epiſtle.

al.4.1. AND I ſay, that the heire (as long as hee is a childe) differeth not from a ſeruant, though he be Lord of all, but is vnder tutors & gouernors, vntill the time that the father hath appointed. Euen ſo wee alſo, when we were children, were in bondage vnder the ordinances of the world: But when the time was full come, God ſent his Sonne made of a woman, and made bond vnto the Law, to redeeme them which were bond vnto the Law, that we through election might receiue the inheritance that belongeth vnto the natural ſonnes. Becauſe ye are ſonnes, God hath ſent the ſpirit of his Son into your hearts, which cryeth Abba, Father. Wherfore now thou art not a ſeruãt, but a ſon. If thou be a ſon, thou art alſo an heir of God through Chriſt.

The Goſpel.

Matth. 1. 1.

This is the Booke of the generation of Jeſus Chriſt the Sonne of Dauid, the Sonne of Abraham: Abraham begate Iſahac: Iſahac begat Jacob: Jacob begat Judas and his brethren: Judas begate Phares and Zaram, of Thamar: Phares begate Eſrom: Eſrom begat Aram: Aram begat Aminadab: Aminadab begat Naaſſon: Naaſſon begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed, of Ruth: Obed begat Jeſſe: Jeſſe begat Dauid the king: Dauid the king begat Salomon, of her that was the wife of Uri: Salomon begat Roboam: Roboam begat Abia: Abia begat Aſa: Aſa begat Joſaphat: Joſaphat begat Joram: Joram begat Oſias: Oſias begat Joatham: Joatham begat Achas: Achas begat Ezekias: Ezekias begat Manaſſes: Manaſſes begat Amon: Amon begat Joſias: Joſias begat Jechonias and his brethren, about the time that they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joſeph the huſband of Mary, of whom was borne Jeſus, euen he that is called Chriſt. And ſo all the generations from Abraham to Dauid, are fourteene generations. And from Dauid vnto the captiuitie of Babylon, are fourteene generations. And from the captiuity of Babylon vnto Chriſt, are fourteene generations.

The birth of Jeſus Chriſt was on this wiſe: When his mother Mary was married to Joſeph, (before ſhey came to dwell together) ſhe was found with childe by the holy Ghoſt. Then Joſeph her huſband becauſe he was a righteous man, and would not put her to ſhame, was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in ſleepe, ſaying, Joſeph thou ſonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghoſt. Shee ſhall bring forth a Sonne, and thou ſhalt call his name Jeſus, for he ſhall ſaue his people from their ſinnes. All this was done, that it might bee fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Behold, a maide ſhall be with childe, and ſhall bring foorth a Sonne, and they ſhall call his Name Emmanuel: which if a man interprete, is as much to ſay, as God with vs. And Joſeph, aſſoone as he awoke out of ſleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, til ſhe had brought foorth her firſt begotten Sonne, and called his Name Jeſus.

The Circumciſion of Chriſt.

The Collect.

Almighty God, which madeſt thy bleſſed Sonne to be Circumciſed, and obedient to the Law for man: graunt vs the true circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnall luſts, may in all things obey thy bleſſed will, through the ſame thy Sonne Jeſus Chriſt our Lord.

The Epiſtle.

om.4.8. Bleſſed is the man to whom the Lord will not impute ſinne. Came this bleſſedneſſe then vpon the circumciſion, or vpon the vncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſſe. How was it then reckoned? when he was in circumciſion, or when he was in the vncircumciſion? not in time of Circumciſion, but when hee was yet vncircumciſed. And he receiued the ſigne of Circumciſion, as a ſeale of the righteouſneſſe of faith, which hee had yet being vncircumciſed, that he ſhould be the father of all them that beleeue, though they be not circumciſed, that righteouſneſſe might be imputed to them alſo, and that he might be the father of Circumciſion, not vnto them onely which came of the Circumciſed, but vnto them alſo that walke in the ſteps of the faith that was in our father Abraham before the time of Circumciſion. For the promiſe (that he ſhould be heire of the world) happened not to Abraham, or to his ſeed through the Law, but through the righteouſneſſe of faith: For if they which are of the Law be heires, then is faith but vaine, and the promiſe of none effect.

The Goſpel.

AND it fortuned, aſſoone as the Angels were gone away from the ſhepheards into heauen, they ſaid one to another, Let vs goe euen now vnto Bethlehem, and ſee this thing that we heare ſay is happened, which the Lord hath ſhewed vnto vs. And they came with haſte, and found Mary and Ioſeph, and the Babe laide in a manger. And when they had ſeene it, they publiſhed abroad the ſaying that was told them of the childe. And all they that heard it, wondred at thoſe things which were told them of the ſhepheards. But Mary kept all theſe ſayings, and pondered them in her heart. And the ſhepheards returned prayſing and lauding God, for all the things that they had heard and ſeene, euen as it was told vnto them. And when the eight day was come, that the childe ſhould be Circumciſed, his Name was called Ieſus, which was named of the Angel before he was conceiued in the wombe. Luk. 2. 15.

If there be a Sunday betweene the Epiphany and the Circumciſion, then ſhall be vſed the ſame Collect, Epiſtle and Goſpel at the Communion, which was vſed vpon the day of Circumciſion.

¶ The Epiphanie.

The Collect.

O God, which by the leading of a ſtarre, didſt manifeſt thy onely begotten Sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Chriſt our Lord. Amen.

The Epiſtle.

Epheſ.3.1. FOr this cauſe I Paul am a priſoner of Ieſus Chriſt for you heathen, if ye haue heard of the miniſtration of the grace of God which is giuen me to youward. For by reuelation ſhewed he the myſterie vnto me, as I wrote afore in few words, whereby when ye reade, ye may vnderſtand my knowledge in the myſterie of Chriſt, which myſterie in times paſt was not opened vnto the ſonnes of men, as it is now declared vnto his holy Apoſtles and Prophets by the Spirit, that the Gentiles ſhould be inheritors alſo, and of the ſame body, and partakers of his promiſe of Chriſt, by the meanes of the Goſpel, whereof I am made a miniſter, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto mee the leaſt of all Saints is this grace giuen, that I ſhould preach among the Gentiles, the vnſearchable riches of Chriſt, and to make all men ſee what the fellowſhip of the myſterie is, which from the beginning of the world hath beene hid in God, which made all things through Ieſus Chriſt, to the intent that now vnto the rulers and powers in heauenly things, might be knowen by the Congregation, the manifold wiſedome of God, according to the eternall purpoſe which he wrought in Chriſt Ieſus our LORD, by whom we haue boldneſſe and entrance, with the confidence which is by the faith of him.

The Goſpel.

Matth.2.1. WHen Ieſus was borne in Bethlehem, a citie in Iury, in the time of Herod the King: behold, there came wiſe men from the Eaſt to Hieruſalem, ſaying, Where is he that is borne King of the Iewes? For wee haue ſeene his ſtarre in the Eaſt, and are come to worſhip him. When Herod the King had heard theſe things, he was troubled, and all the citie of Hieruſalem with him. And when he had gathered all the chiefe Prieſts and Scribes of the people together, he demanded of them where Chriſt ſhould be borne. And they ſaid vnto him, At Bethlehem in Iury: for thus it is written by the Prophet, And thou Bethlehem in the land of Iury, art not the leaſt among the princes of Iuda: for out of thee ſhall come vnto me the Captaine that ſhal gouern my people Iſrael. Then Herod, when he had priuily called the wiſe men, hee enquired of them diligently what time the Starre appeared. And he bad them goe to Bethlehem, and ſaid, Goe your way thither, and ſearch diligently for the childe: and when ye haue found him, bring me word againe, that I may come and worſhip him alſo. When they had heard the King, they departed, & loe, the Star which they ſaw in the Eaſt, went before them, till it came and ſtood ouer the place wherein the childe was. When they ſaw the ſtarre, they were exceeding glad, and went into the houſe, and found the child with Mary his mother, & fell downe flat, and worſhipped him, and opened their Treaſures, & offered vnto him, gifts, Gold, Frankincenſe and Myrre. And after they were warned of God in a ſleep, that they ſhould not go again to Herod, they returned into their owu country another way.

¶ The firſt Sunday after the Epiphanie.

The Collect.

LOrd we beſeech thee mercifully to receiue the prayers of thy people, which call vpon thee: and grant that they may both perceiue and know what things they ought to doe, and alſo haue grace and power faithfully to fulfill the ſame, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

I Beſeech you therefore, brethren, by the mercifulneſſe of God, that yee make your bodies a quicke Sacrifice, holy, & acceptable vnto God, which is your reaſonable ſeruing of God. And faſhion not your ſelues like vnto this world, but be ye changed in your ſhape, by the renewing of your minde, that ye may prooue what thing that good & acceptable & perfect will of GOD is. For I ſay (through the grace that vnto me giuen is) to euery man among you, that no man ſtand high in his owne conceite, more then it becommeth him to eſteeme of himſelfe: but to iudge of himſelfe, that hee Rom. 12. 1.

bee gentle and ſober, according as GOD hath dealt to euery man the meaſure of faith. For as we haue many members in one body, and all members haue not one office: So we being many are one body in Chriſt, and euery man among our ſelues one anothers members.

The Goſpel.

Luk.2.43. THe father and mother of Ieſus went to Hieruſalem, after the cuſtom of the feaſt day. And when they had fulfilled the dayes as they returned home, the childe Ieſus abode ſtill at Hieruſalem, and his father and mother knew not of it: but they ſuppoſing him to haue beene in the company, came a dayes iourney, and ſought him among their kinſfolke and acquaintance. And when they found him not they went backe againe to Hieruſalem, and ſought him. And it fortuned that after three daies they found him in the Temple, ſitting in the midſt of the Doctors, hearing them and poſing them: And all that heard him, were aſtonied at his vnderſtanding and anſwers. And when they ſaw him, they marueiled. And his mother ſaid vnto him, Sonne, why haſt thou thus dealt with vs? Behold, thy father and I haue ſought thee ſorrowing. And he ſaid vnto them, How happened it that ye ſought me? Wiſt ye not that I muſt goe about my fathers buſineſſe? And they vnderſtood not that ſaying which hee ſpake vnto them. And hee went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all theſe ſayings together in her heart. And Ieſus proſpered in wiſedome and age, and in fauour with God and men.

¶ The ſecond Sunday after the Epiphanie.

The Collect.

ALmighty and Euerlaſting God, which doeſt gouerne all things in heauen and earth: mercifully heare the ſupplications of thy people, and grant vs thy peace all the dayes of our life.

The Epiſtle.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue the gift of propheſie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth giue attendance to his exhortation. If any man giue, let him doe it with ſingleneſſe. Let him that ruleth, doe it with diligence. If any man ſhew mercy, let him doe it with cheerefulneſſe. Let loue be without diſſimulation. Hate that which is euill, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not ſlothfull in the buſineſſe which ye haue in hand. Be feruent in ſpirit, apply your ſelues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Diſtribute vnto the neceſſitie of the ſaints. Be readie to harbour. Bleſſe them which perſecute you. Bleſſe I ſay, and curſe not. Be merry with them that are merry, weep with them that weep. Be of like affection one towards another. Be not high minded, but make your ſelues equall to them of the lower ſort. Rom. 12. 6.

The Goſpel.

ANd the third day was there a mariage in Cana a citie of Galile, and the mother of Ieſus was there. And Ieſus was called (and his diſciples) vnto the marriage. And when the wine fayled, the mother of Ieſus ſaid vnto them; They haue no wine. Ieſus ſaid vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother ſaid vnto the miniſters, Whatſoeuer he ſaith vnto you, doe it. And there were ſtanding there ſixe water pots of ſtone, after the maner of purifying of the Iewes, contayning two or three firkins a piece. Ieſus ſaid vnto them, Fill the water pots with water. Iohn 2. 1.

And they filled them vp to the brim. And he ſayd vnto them, Draw out now, and beare vnto the gouernour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knew not whence it was (but the miniſters which drew the water knew) hee called the bridegroome, and ſaid vnto him, Euery man at the beginning doth ſet forth good wine, and when men be drunke, then that which is worſe: but thou haſt kept the good wine vntil now. This beginning of miracles did Ieſus in Cana of Galile, and ſhewed his glory, and his diſciples beleeued on him.

¶ The third Sunday after the Epiphanie.

The Collect.

ALmighty and euerlaſting GOD, mercifully looke vpon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy Right hand to helpe and defend vs, through Chriſt our Lord.

The Epiſtle.

Rom.12.16. BEe not wiſe in your owne opinions. Recompence to no man euill for euill. Prouide aforehand things honeſt, not onely before God, but alſo in the ſight of all men. If it be poſſible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your ſelues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, ſaith the Lord. Therefore if thine enemy hunger, feed him: if he thirſt, giue him drinke: for in ſo doing thou ſhalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodneſſe.

The Goſpel.

Math.8.1. WHen hee was come downe from the mountaine, much people followed him. And behold, there came a Leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane. And Ieſus put foorth his hand, and touched him, ſaying, I will, be thou cleane: and immediatly his leproſie was cleanſed. And Ieſus ſaid vnto him, Tell no man, but goe and ſhew thy ſelfe to the Prieſt, and offer the gift (that Moſes commanded to be offered) for a witneſſe vnto them. And when Jeſus was entred into Capernaum, there came vnto him a Centurion, and beſought him, ſaying, Maſter, my ſeruant lieth at home ſicke of the palſie, and is grieuouſly pained. And Jeſus ſaid, When I come vnto him, I will heale him. The Centurion anſwered, and ſaid, Sir, I am not worthy that thou ſhouldeſt come vnder my roofe: but ſpeake the word onely, and my ſeruant ſhall be healed. For I alſo my ſelfe am a man ſubiect to the authoritie of another, and haue Souldiers vnder me: and I ſay to this man, Goe, and he goeth, and to another man, Come, and he commeth: and to my ſeruant, Doe this, and he doeth it. When Jeſus heard theſe words, he marueiled, and ſaid vnto them that followed him, Verily I ſay vnto you, I haue not found ſo great faith in Iſrael. I ſay vnto you, that many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abraham, Iſahac, and Jacob, in the kingdome of heauen: But the children of the kingdome ſhall be caſt out into vtter darkeneſſe, there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid vnto the Centurion, Goe thy way, and as thou beleeueſt, ſo be it vnto thee. And his ſeruant was healed the ſelfe ſame houre.

¶ The fourth Sunday after the Epiphanie.

The Collect.

GOD which knoweſt vs to be ſet in the mids of ſo many and great dangers, that for mans frailneſſe we cannot alway ſtand vprightly: grant to vs the health of body and ſoule, that all thoſe things which we ſuffer for ſinne, by thy helpe we may well paſſe and ouercome, through Chriſt our Lord.

The Epiſtle.

LEt euery ſoule ſubmit himſelfe vnto the authoritie of the higher powers: For there is no power but of God. The powers that be, are ordeyned of God. Whoſoeuer therefore reſiſteth power, reſiſteth yͤ ordinance of God: but they that reſiſt, ſhall receiue to themſelues Rom. 13.1.

damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? doe well then, and ſo ſhalt thou be prayſed of the ſame: for he is the miniſter of GOD for thy wealth. But if thou doe that which is euill, then feare: for hee beareth not the ſword for nought: for he is the miniſter of God to take vengeance on them that doe euill. Wherefore ye muſt needs obey, not only for feare of vengeance, but alſo becauſe of conſcience: and euen for this cauſe pay ye tribute: For they are Gods miniſters, ſeruing for the ſame purpoſe. Giue to euery man therefore his duty: tribute to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honor, to whom honor pertayneth.

The Goſpel.

Matth. 8.23.

And when he entred into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch as the ſhip was couered with waues, but he was aſleepe. And his diſciples came to him, and awoke him, ſaying, Maſter, ſaue vs, we periſh. And he ſaid vnto them, Why are ye fearefull, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there followed a great calme. But the men maruayled, ſaying, What maner of man is this, that both winds and ſea obey him? And when he was come to the other ſide, into the Countrey of the Gergeſites, there met him two poſſeſſed of diuels, which came out of the graues, and were out of meaſure fierce, ſo that no man might goe by that way. And behold, they cryed out, ſaying, O Ieſu, thou Sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before the time? And there was a good way off from them an Herde of many Swine feeding. So the deuils beſought him, ſaying, If thou caſt vs out, ſuffer vs to goe into the Herd of Swine. And he ſaid vnto them, Go your wayes. Then went they out, and departed into the Herd of Swine. And behold, the whole Herd of Swine was caried headlong into the ſea, and periſhed in the waters. Then they that kept them, fled, and went their wayes into the Citie, and told euery thing, and what had happened vnto the poſſeſſed of the deuils. And behold, the whole Citie came out to meet Jeſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

The fift Sunday after the Epiphanie.

The Collect.

LORD, we beſeech thee to keepe thy Church & houſhold continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mighty power, through Jeſus Chriſt our Lord.

The Epiſtle.

Coloſ. 3. 12. PUt vpon you, as the elect of GOD, tender mercy, kindneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering, forbearing one another, and forgiuing one another, if any man haue a quarrell againſt another: as Chriſt forgaue you, euen ſo doe ye. Aboue all theſe things put on loue, which is the bond of perfectneſſe. And the peace of God rule in your hearts, to the which peace ye are called in one body: & ſee that ye be thankfull. Let the word of Chriſt dwell in you plenteouſly with all wiſedome. Teach and exhort your owne ſelues in Pſalmes, and Hymnes, and ſpirituall [illegible] ſinging with grace in your hearts to the Lord. And whatſoeuer ye doe in word or deed, doe all in the name of the Lord Jeſu, giuing thankes to God the Father, by him.

The Goſpel.

Matt. 13. 2 THe kingdome of heauen is like vnto a man which ſowed good ſeed in his field: but while men ſlept, his enemy came, and ſowed tares among the wheat, and went his way. But when the blade was ſprung vp, and had brought forth fruit, then appeared the tares alſo. So the ſeruants of the houſholder came, and ſaid vnto him, Sir, diddeſt not thou ſow good ſeede in thy fielde? from whence then hath it tares? He ſaid vnto them, The enuious man hath done this. The ſeruants ſaid vnto him, Wilt thou then that we goe and weede them vp? But he ſaid, Nay, leſt while ye gather vp the tares, ye plucke vp alſo the wheate with them: let both grow together vntill the harueſt, and in the time of harueſt, I will ſay to the reapers, Gather ye firſt the tares, and binde them together in ſheaues to be burnt, but gather the wheate into my barne.

¶ The ſixt Sunday (if there be ſo many) ſhall haue the ſame Collect, Epiſtle and Goſpel, that was vpon the fift Sunday.

¶ The Sunday called Septuageſima.

The Collect.

O Lord, we beſeech thee fauourably to heare the prayers of thy people, that we which are iuſtly puniſhed for our offences, may be mercifully deliuered by thy goodneſſe, for the glory of thy Name, through Ieſus Chriſt our Sauiour, who liueth & reigneth world without end. Amen.

The Epiſtle.

. Cor. 9. 24. Perceiue ye not, how that they which runne in a courſe, run all, but one receiueth the reward? So run, that ye may obtaine. Euery man that prooueth maſteries, abſtaineth from all things: and they doe it to obtaine a crowne that ſhall periſh, but we to obtaine an euerlaſting crowne. I therefore ſo run, not as at an vncertaine thing: ſo fight I, not as one that beateth the ayre: but I tame my body, and bring it into ſubiection, leſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be caſt away.

The Goſpel.

atth. 20.1. The Kingdome of heauen is like vnto a man that is an houſholder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a peny a day, he ſent them into his Vineyard. And hee went out about the third houre, and ſaw other ſtanding idle in the market place, and ſaid vnto them, Goe ye alſo into the Vineyard, and whatſoeuer is right, I will giue you, and they went their way. Againe hee went out about the ſixt and ninth houre, and did likewiſe. And about the eleuenth houre hee went out, and ſound other ſtanding idle, and ſaid vnto them, Why ſtand yee heere all the day idle? They ſaid vnto him, Becauſe no man hath hired vs. He ſaith vnto them, Goe yee alſo into the Vineyard, and whatſoeuer is right, that ſhall ye receiue. So when Euen was come; the Lord of the Vineyard ſaid vnto his Steward, Call the labourers, and giue them their hire, beginning at the laſt vntill the firſt. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued more, and they likewiſe receiued euery man a peny. And when they had receiued it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt haue wrought but one houre, and thou haſt made them equall with vs, which haue borne the burden and heate of the day. But he anſwered vnto one of them, and ſaid, Friend, I doe thee no wrong: Didſt not thou agree with me for a peny? Take that thine is, and goe thy way: I will giue vnto this laſt, euen as vnto thee. Is it not lawfull for mee to doe as mee luſteth with mine owne goods? Is thine eye euill becauſe I am good? So the laſt ſhalbe firſt, and the firſt ſhall be laſt. For many be called, but few be choſen.

¶ The Sunday called Sexageſima.

The Collect.

LOrd God which ſeeſt that we put not our truſt in any thing that we doe, mercifully graunt, that by thy power we may be defended againſt all aduerſitie, through Jeſus Chriſt our Lord.

The Epiſtle.

2.Cor.11.19. YE ſuffer fooles gladly, ſeeing your ſelues are wiſe. For ye ſuffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himſelfe, if a man ſmite you on the face. I ſpeake as concerning rebuke, as though we had beene weake in this behalfe. Howbeit, whereinſoeuer any man dare be bold (I ſpeake fooliſhly) I dare be bold alſo. They are Hebrewes, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeed of Abraham, euen ſo am I. They are the Miniſters of Chriſt (I ſpeake as a foole) I am more. In labours more abundant, in ſtripes aboue meaſure, in priſon more plenteouſly, in death often. Of the Iewes fiue times receiued I fortie ſtripes ſaue one. Thriſe was I beaten with roddes. I was once ſtoned, I ſuffered thrice ſhipwracke. Night and day haue I beene in the deepe ſea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne Nation, in ieopardies among the Heathen, in perils in the Citie, in perils in wilderneſſe, in perils in the ſea, in perils among falſe brethren, in labour and trauaile, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſſe. Beſide the things which outwardly happen vnto mee, I am cumbred daily, and do care for all Congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I muſt needs boaſt, I will boaſt of the things that concerne mine infirmities. The God and Father of our Lord Ieſus Chriſt which is bleſſed for euermore, knoweth that I lye not.

The Goſpel.

uke 8.4. WHen much people were gathered together, and were come to him out of all Cities, he ſpake by a ſimilitude. The ſower went out to ſow his ſeed, and as he ſowed, ſome fell by the way ſide, and it was troden downe, and the foules of the ayre deuoured it vp. And ſome fell on ſtones, & aſſoone as it was ſprung vp, it withered away, becauſe it lacked moiſtnes.

And ſome fell among thornes, and the thornes ſprang vp with it, and choked it. And ſome fell on good ground, and ſprang vp, and bare fruit an hundred fold. And as he ſaid theſe things, he cryed, Hee that hath eares to heare, let him heare. And his diſciples aſked him, ſaying, What maner of ſimilitude is this? And he ſaid, Unto you it is giuen to know the ſecrets of the kingdome of God, but to other by parables, that when they ſee they ſhould not ſee, and when they heare, they ſhould not vnderſtand. The parable is this. The ſeed is the word of God. Thoſe that are beſide the way, are they that heare: then commeth the deuill, and taketh away the word out of their hearts, leſt they ſhould beleeue, and be ſaued. They on the ſtones, are they which when they heare, receiue the word with ioy, and theſe haue no rootes, which for a while beleeue, and in time of tentation goe away. And that which fell among thornes, are they which when they haue heard, goe foorth, and are choked with cares and riches, and voluptuous liuing, and bring foorth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

¶ The Sunday called Quinquageſima.

The Collect.

O Lord, which doeſt teach vs that all our doings without charitie are nothing worth: ſend thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee: Grant this for thy onely Sonne Ieſus Chriſts ſake.

The Epiſtle.

Though I ſpeake with tongues of men and of Angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could propheſie, and vnderſtand all ſecrets, and all knowledge: yea, if I haue all faith, ſo that I could mooue mountaines out of their places, and yet haue no loue, I am nothing. 1.Cor.13.1.

nothing. And though I beſtow all my goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie, but reioyceth in the truth, ſuffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, eyther tongues ceaſe, or knowledge vaniſheth away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect ſhall be done away. When I was a child, I ſpake as a childe, I vnderſtood as a childe, I imagined as a childe: but aſſoone as I was a man, I put away childiſhneſſe. Now we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee face to face. Now I know vnperfectly: but then ſhall I know euen as I am knowen. Now abideth Faith, Hope, and Loue, euen theſe three: but the chiefe of theſe is Loue.

The Goſpel.

18.31. IEſus tooke vnto him the twelue, and ſaid vnto them, Behold, we goe vp to Hieruſalem, and all ſhall be fulfilled that are written by the Prophets, of the Sonne of man. For he ſhall be deliuered vnto the Gentiles, and ſhall be mocked, and deſpitefully intreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day he ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as he was come nigh to Iericho, a certaine blind man ſate by the hie way ſide, begging. And when he heard the people paſſe by, he aſked what it meant. And they ſaid vnto him, that Ieſus of Nazareth paſſed by. And he cryed, ſaying, Ieſu thou Sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he ſhould hold his peace: but he cryed ſo much the more, Thou ſonne of Dauid, haue mercy on me. And Jeſus ſtood ſtill, and commaunded him to be brought vnto him. And when he was come neere, he aſked him, ſaying, What wilt thou that I doe vnto thee? And he ſaid, Lord, that I might receiue my ſight. And Jeſus ſaid vnto him, Receiue thy ſight, thy faith hath ſaued thee. And immediatly he receiued his ſight, and followed him, praiſing God. And all the people when they ſaw it, gaue praiſe vnto God.

¶ The firſt day of Lent.

The Collect.

Almighty and euerlaſting God, which hateſt nothing that thou haſt made, and doeſt forgiue the ſinnes of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our ſinnes, and acknowledging our wretchedneſſe, may obtaine of thee, the God of all mercy, perfect remiſſion and forgiueneſſe, thorough Jeſus Chriſt.

The Epiſtle.

Turne you vnto me with all your hearts, with faſting, weeping, and mourning: rent your hearts, and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long ſuffering, and of great compaſſion, and ready to pardon wickedneſſe. Then (no doubt) he alſo ſhall turne and forgiue: and after his chaſtening, he ſhall let your increaſe remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a faſting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and ſucklings together. Let the bridegrome goe forth of his chamber, and the bride out of her cloſet. Let the Prieſts ſerue the Lord betweene the Porch and the Altar, weeping, and ſaying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to ſuch confuſion, leſt the Heathen be Lords thereof. Wherefore ſhould they ſay among the Heathen, Where is now their God? Ioel 2.1

The Goſpel.

Matt.6.16. WHen ye faſt, be not ſad, as the hypocrites are: for they diſfigure their faces, that it may appeare vnto men how that they faſt. Verily I ſay vnto you, they haue their reward. But thou, when thou faſteſt, anoynt thine head, and waſh thy face, that it appeare not vnto men how that thou faſteſt, but vnto thy Father, which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly. Lay not vp for your ſelues treaſure vpon earth, where the ruſt and moth doeth corrupt, and where theeues breake through & ſteale: but lay vp for you treaſures in heauen, where neyther ruſt nor moth doth corrupt, and where theeues doe not breake through nor ſteale. For where your treaſure is, there will your hearts be alſo.

The firſt Sunday in Lent.

The Collect.

O Lord, which for our ſake didſt faſt fourtie dayes and fortie nights: giue vs grace to vſe ſuch abſtinence, that our fleſh being ſubdued to the ſpirit, we may euer obey thy godly motions, in righteouſneſſe, and true holineſſe, to thy honour and glory, which liueſt and reigneſt, &c.

The Epiſtle.

Cor.6.1. WEe as helpers exhort you, that ye receiue not the grace of God in vaine. For hee ſaith, I haue heard thee in a time accepted, and in the day of ſaluation haue I ſuccoured thee. Behold, now is that accepted time: Behold, now is that day of ſaluation. Let vs giue none occaſion of euill, that in our office be found no fault: but in all things let vs behaue our ſelues as the miniſters of God, in much patience, in afflictions, in neceſſities, in anguiſhes, in ſtripes, in priſonments, in ſtrifes, in labors, in watchings, in faſtings, in pureneſſe, in knowledge, in long ſuffering, in kindneſſe, in the holy Ghoſt, in loue vnfeined, in the word of truth, in the power of God, by the armour of righteouſneſſe on the right hand and on the left, by honour, and diſhonour, by euill report; and good report, as deceiuers, and yet true: as vnknowen, & yet knowen: as dying, and behold we liue: as chaſtened, and not killed: as ſorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet poſſeſſing all things.

The Goſpel.

Then Ieſus was led away of the Spirit into the wilderneſſe, to be tempted of the diuell. And when he had faſted forty dayes and forty nights, he was at the laſt an hungred. And when the tempter came to him, hee ſaid, If thou be the Sonne of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not liue by bread only, but by euery word that proceedeth out of the mouth of God. Then the diuell taketh him vp into the holy Citie, and ſetteth him on a pinacle of the Temple, and ſaith vnto him, If thou be the Sonne of God, caſt thy ſelfe downe headlong: for it is written, He ſhall giue his Angels charge ouer thee, and with their hands they ſhall hold thee vp, leſt at any time thou daſh thy foot againſt a ſtone. And Ieſus ſaid vnto him, It is written againe, Thou ſhalt not tempt the Lord thy God. Againe the diuell taketh him vp into an exceeding high mountaine, and ſheweth him all the kingdomes of the world, and the glory of them, and ſaith vnto him, All theſe will I giue thee, if thou wilt fall downe and worſhip me. Then ſaith Ieſus vnto him, Auoid Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue. Then the diuell leaueth him, and behold, the Angels came and miniſtred vnto him. Matth.4.1.

¶ The ſecond Sunday in Lent.

The Collect.

ALmighty GOD, which doeſt ſee that we haue no power of our ſelues to helpe our ſelues: keepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that we may be defended from all aduerſities which may happen to the body, and from all euill thoughts which may aſſault and hurt the ſoule, through Ieſus Chriſt, &c.

The Epiſtle.

1.Theſ.4.1. VEe beſeech you brethren, and exhort you by the LORD Ieſus, that ye encreaſe more and more, euen as ye haue receiued of vs how yee ought to walke, and to pleaſe God. For yee know what commandements we gaue you by our Lord Ieſus Chriſt. For this is the will of God, euen your holineſſe: that yee ſhould abſtaine from fornication, and that euery one of you ſhould know how to keepe his veſſell in holineſſe and honour, and not in the luſt of concupiſcence as doe the heathen, which know not GOD: that no man oppreſſe and defraud his brother in bargaining, becauſe that the Lord is the auenger of all ſuch things, as we told you before, and teſtified. For God hath not called vs to vncleaneneſſe, but vnto holineſſe. He therefore that deſpiſeth, deſpiſeth not man, but God, which hath ſent his holy Spirit among you.

The Goſpel.

Matt.15.21. IEſus went thence, and departed into the coaſts of Tyre and Sydon: and behold, a woman of Canaan (which came out of the ſame coaſts) cryed vnto him, ſaying, Haue mercy on me, O Lord, thou Sonne of Dauid: my daughter is pitiouſly vexed with a diuell. But he anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Send her away, for ſhe cryeth after vs. But he anſwered and ſaid, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael. Then came ſhee and worſhipped him, ſaying, Lord helpe me. He anſwered and ſaid, It is not meet to take the childrens bread, and caſt it to dogs. She anſwered and ſaid, Truth Lord, for the dogs eate of the crumbes which fall from their maſters table. Then Ieſus anſwered and ſaid vnto her, O woman, great is thy faith: be it vnto thee euen as thou wilt. And her daughter was made whole euen the ſame time.

The Collect.

WE beſeech thee Almighty God, looke vpon the hearty deſire of thy humble ſeruants, and ſtretch forth the right hand of thy Maieſtie, to be our defence againſt all our enemies, through Ieſus Chriſt our Lord.

The Epiſtle.

Epheſ. 5. 1. BEe you the followers of God as deare children, and walke in loue, euen as Chriſt loued vs, and gaue himſelfe for vs an offering and a ſacrifice of a ſweet ſauour to God. As for fornication, and all vncleanenes, or couetouſnes, let it not be once named among you, as it becommeth Saints: or filthines, or fooliſh talking, or ieſting which are not comely, but rather giuing of thankes. For this ye know, that no whoremonger, either vncleane perſon, or couetous perſon (which is a worſhipper of Images) hath any inheritance in the kingdome of Chriſt and of GOD. Let no man deceiue you with vaine words: for becauſe of ſuch things commeth the wrath of God vpon the children of diſobedience. Be ye not therefore companions of them. Ye were ſometimes darkeneſſe, but now are ye light in the Lord: walke as children of light: for the fruit of the ſpirit conſiſteth in all goodneſſe, and righteouſneſſe, and truth. Accept that which is pleaſing vnto the Lord, and haue no fellowſhip with the vnfruitfull workes of darkeneſſe, but rather rebuke them. For it is a ſhame euen to name thoſe things which are done of them in ſecret, but all things when they are brought forth by the light, are manifeſt; For whatſoeuer is manifeſt, the ſame is light. Wherefore he ſaith, Awake thou that ſleepeſt, & ſtand vp from death, and Chriſt ſhall giue thee light.

The Goſpel.

IEſus was caſting out a deuill that was dumb. And Luke 11.14. when he had caſt out the deuill, the dumb ſpake, and the people wondered. But ſome of them ſaid, He caſteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, & required of him a ſigne from heauen. But he knowing their thoughts, ſaid vnto them, Euery kingdome diuided againſt it ſelfe is deſolate, and one houſe doth fall vpon another. If Satan alſo be diuided againſt himſelfe, how ſhall his kingdome endure? Becauſe ye ſay, I caſt out deuils through Beelzebub. If I by the helpe of Beelzebub caſt out deuils, by whoſe help doe your children caſt them out? Therefore ſhall they be your Iudges. But if I by the finger of God caſt out deuils, no doubt the kingdome of GOD is come vpon you. When a ſtrong man armed watcheth his houſe, the things that he poſſeſſeth are in peace: But when a ſtronger then he commeth vpon him, and ouercommeth him, he taketh from him all his harneſſe wherein he truſteth, and diuideth his goods. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad. When the vncleane ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt: and when he findeth none, hee ſaith, I will returne againe into my houſe whence I came out. And when he commeth, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeuen other ſpirits worſe then himſelfe, and they enter in, and dwell there: and the end of that man is worſe then the beginning. And it fortuned, that as he ſpake theſe things, a certaine woman of the company lift vp her voyce, and ſaid vnto him, Happy is the wombe that bare thee, and the paps which gaue thee ſucke. But he ſaid, Yea, happy are they that heare the word of God, and keepe it.

¶ The fourth Sunday in Lent.

The Collect.

GRant wee beſeech thee Almighty GOD, that wee which for our euill deeds are worthily puniſhed, by the comfort of thy grace may mercifully be releeued, through our Lord Ieſus Chriſt.

The Epiſtle.

Gal. 4. 21. TEll me (ye that deſire to be vnder the Law) doe ye not heare of the Law? for it is written, that Abraham had two ſonnes: the one by a bondmaid, the other by a free woman. Yea, and hee which was borne of the bond woman, was borne after the fleſh: but he which was borne of the free woman, was borne by promiſe. Which things are ſpoken by an allegory: For theſe are two Teſtaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the City, which is now called Hieruſalem, and is in bondage with her children. But Hieruſalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that beareſt no children, breake forth and cry thou that trauaileſt not: for the deſolate hath many moe children, then ſhe which hath an huſband. Brethren, we are after Iſahac the children of promiſe. But as then he that was borne after the fleſh, perſecuted him that was borne after the ſpirit: euen ſo is it now. Neuertheleſſe, what ſaith the Scripture? Put away the bond woman and her ſonne: for the ſonne of the bond woman ſhall not be heire with the ſonne of the free woman. So then brethren, we are not children of the bond woman, but of the free woman.

The Goſpel.

IEſus departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they ſaw his miracles which he did on them that were diſeaſed. And Ieſus went vp into a mountaine, and there hee ſate with his diſciples. And Eaſter (a feaſt of the Iewes) was nigh: when Ieſus then lift vp his eyes, and ſaw a great company come vnto him, he ſaid vnto Philip, Whence ſhall we buy bread, that theſe may eate? This he ſaid to proue him, for he himſelfe knew what he would doe. Philip anſwered him, Two hundred penyworth of bread are not ſufficient for them, that euery man may take a little. One of his diſciples (Andrew Simon Peters brother) ſaith vnto him, There is a ladde which hath fiue barley loaues, and two fiſhes: but what are they among ſo many? And Ieſus ſaid, Make the people ſit downe. There was much graſſe in the place: So the men ſate downe in number about fiue thouſand. And Ieſus tooke the bread, and when he had giuen thankes, John 6.1.

thankes, he gaue to his diſciples, and the diſciples to them that were ſet downe, and likewiſe of the fiſhes as much as they would. When they had eaten ynough, he ſaid vnto his diſciples, Gather vp the broken meat which remaineth, that nothing be loſt. And they gathered it together, and filled twelue baſkets with the broken meate of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then thoſe men (when they had ſeene the miracle that Ieſus did) ſaid, This is of a truth the ſame Prophet that ſhould come into the world.

The fift Sunday in Lent.

The Collect.

WEe beſeech thee Almighty GOD, mercifully to looke vpon thy people, that by thy great goodneſſe they may be gouerned and preſerued euermore both in body & ſoule, through Ieſus Chriſt our Lord.

The Epiſtle.

Heb.9.11. Chriſt being an high Prieſt of good things to come, came by a greater and a more perfect Tabernacle; not made with hands, that is to ſay, not of this building, neyther by the blood of goats and calues: but by his owne blood hee entred in once into the holy place, and found eternall redemption. For if the blood of Oxen, and of Goats, and the aſhes of a young Cow, when it is ſprinckled, purifieth the vncleane, as touching the purifying of the fleſh: how much more ſhall the blood of Chriſt, which through the eternall Spirit offered himſelfe without ſpot to God, purge your conſcience from dead workes, for to ſerue the liuing God? And for this cauſe is he the Mediatour of the new Teſtament, that through death, which chaunced for the redemption of thoſe tranſgreſſions that were vnder the firſt Teſtament, they which are called, might receiue the promiſe of eternall inheritance.

The Goſpel.

WHich of you can rebuke me of ſinne? If I ſay the truth, why doe ye not beleeue mee? He that is of God, heareth Gods words: yee therefore heare them not, becauſe ye are not of God. Then anſwered the Iewes, and ſaid vnto him, Say we not well, that thou art a Samaritane, and haſt the deuill? Ieſus anſwered, I haue not the deuill: but I honour my Father, and ye haue diſhonoured me. I ſeeke not mine owne prayſe: there is one that ſeeketh and iudgeth. Verily, verily I ſay vnto you, If a man keepe my ſaying, he ſhall neuer ſee death. Then ſaid the Iewes vnto him, Now we know that thou haſt the deuill. Abraham is dead, and the Prophets: and thou ſayeſt, If a man keepe my ſaying, he ſhall neuer taſte of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead, whom makeſt thou thy ſelfe? Ieſus anſwered, If I honour my ſelfe, mine honour is nothing: It is my Father that honoureth me, which ye ſay is your God, and yet ye haue not knowen him: but I know him. And if I ſay, I know him not, I ſhall be a lyar like vnto you. But I know him, and keepe his ſaying. Your Father Abraham was glad to ſee my day: and hee ſaw it, and reioyced. Then ſaid the Iewes vnto him, Thou art not yet fifty yeares old, and haſt thou ſeene Abraham? Ieſus ſaid vnto them, Verily, verily I ſay vnto you, Yer Abraham was borne, I am. Then took they vp ſtones to caſt at him: But Ieſus hid himſelfe, and went out of the Temple. Ioh. 8. 46.

¶ The Sunday next before Eaſter.

The Collect.

ALmighty and euerlaſting God, which of thy tender loue towards man, haſt ſent our Sauiour Ieſus Chriſt, to take vpon him our fleſh, and to ſuffer death vpon the Croſſe, that all mankinde ſhould follow the example of his great humilitie: mercifully grant, that we both follow the example of his patience, and be made partakers of his reſurrection, through the ſame Ieſus Chriſt our Lord.

The Epiſtle.

Phil. 2. 5. LEt the ſame minde be in you, that was alſo in Chriſt Ieſus, which when hee was in the ſhape of God, thought it no robbery to be equall with God: neuertheleſſe, he made himſelfe of no reputation, taking on him the ſhape of a ſeruant, and became like vnto men, and was found in his apparell as a man. He humbled himſelfe, and became obedient vnto the death, euen the death of the croſſe. Wherefore God hath alſo exalted him on high, and giuen him a Name, which is aboue all names, that in the Name of Ieſus euery knee ſhould bow, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues ſhould confeſſe that Ieſus Chriſt is the Lord, vnto the praiſe of God the Father.

The Goſpel.

Matt. 26. 1. AND it came to paſſe, when Ieſus had finiſhed all theſe ſayings, hee ſaid vnto his Diſciples, Ye know that after two daies ſhalbe Eaſter, and the Sonne of man ſhall be deliuered ouer to be crucified. Then aſſembled together the chief Prieſts and the Scribes, and the Elders of the people, vnto the palace of the high Prieſt (which was called Caiphas) and held a counſell, that they might take Ieſus by ſubtilty, and kill him. But they ſaid, Not on the Holy day, leſt there be an vprore among the people. When Iſus was in Bethany, in the houſe of Simon the Leper, there came vnto him a woman, hauing an Alabaſter boxe of precious oyntment, and powred it vpon his head as he ſate at the board. But when his Diſciples ſaw it, they had indignation, ſaying, Whereto ſerueth this waſte? This oyntment might haue beene well ſolde, and giuen to the poore. When Ieſus vnderſtood that, he ſaid vnto them, Why trouble ye the woman? for ſhe hath wrought a good worke vpon me. For yee haue the poore alwayes with you, but mee yee ſhall not haue alwayes. And in that ſhee hath caſt this ointment on my body, ſhee did it to bury me. Verily I ſay vnto you, Whereſoeuer this Goſpell ſhall bee preached in all the world, there ſhall alſo this bee told that ſhee hath done, for a memoriall of her. Then one of the twelue (which was called Iudas Iſcariot) went vnto the chiefe Prieſts, and ſaid vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of ſiluer. And from that time foorth, hee ſought opportunitie to betray him. The firſt day of Sweete bread, the diſciples came to Ieſus, ſaying to him, Where wilt thou that wee prepare for thee to eate the Paſſeouer? And hee ſaid, Goe into the Citie to ſuch a man, and ſay vnto him, The Maſter ſaith, My time is at hand: I will keepe my Eaſter by thee with my diſciples. And the diſciples did as Ieſus had appointed them, and they made readie the Paſſeouer. When the Euen was come, hee ſate downe with the twelue: and as they did eate, hee ſaid, Verily I ſay vnto you, that one of you ſhall betray mee. And they were exceeding ſorrowfull, and began euerie one of them to ſay vnto him, Lord, Is it I? Hee anſwered and ſaid, Hee that dippeth his hand with mee in the diſh, the ſame ſhall betray mee. The Sonne of man truely goeth as it is written of him: but woe vnto that man, by whom the Sonne of man is betrayed: it had beene good for that man if hee had not beene borne. Then Iudas which betrayed him, anſwered and ſaid, Maſter, is it I? Hee ſaid vnto him, Thou haſt ſaid. And when they were eating, Ieſus tooke bread, and when hee had giuen thankes, hee brake it, and gaue it to his diſciples, and ſaid, Take, eate, this is my bodie. And he tooke the cup & thanked, and gaue it to them, ſaying, Drinke yee all of this: for this is my bloud (which is of the New Teſtament) that is ſhed for many, for the remiſſion of ſinnes. But I ſay vnto you, I will not drinke hencefoorth of this fruit of the Vinetree, vntill that day when I ſhall drinke it new with you in my Fathers kingdome. And when they had ſaid grace, they went out vnto mount Oliuet. Then ſaid Ieſus vnto them, All yee ſhall be offended becauſe of me this night: For it is written, I will ſmite the Sheepheard, and the ſheepe of the flocke ſhall be ſcattered abroad: but after I am riſen againe, I will goe before you into Galilee. Peter anſwered and ſaid vnto him, Though all men be offended becauſe of thee, yet will not I be offended. Ieſus ſaid vnto him, Verily I ſay vnto thee, that in this ſame night before the cocke crow, thou ſhalt deny mee thriſe. Peter ſaid vnto him, yea, though I ſhould die with thee, yet will I not denie thee. Likewiſe alſo ſaid all the diſciples. Then came Ieſus with them vnto a Farme place (which is called Gethſemane) and ſaid vnto the diſciples, Sit yee heere, while I goe and pray yonder. And hee tooke with him Peter, and the two ſonnes of Zebedee, & began to waxe ſorrowfull and heauie. Then ſaid Ieſus vnto them, My ſoule is heauie, euen vnto the death: tarry yee here, and watch with mee. And hee went a little further, and fell flat on his face and prayed, ſaying, O my Father, if it be poſſible, let this cup paſſe from mee: neuertheleſſe, not as I will, but as thou wilt. And hee came vnto the diſciples and found them aſleepe, and ſaid vnto Peter, What could yee not watch with mee one houre? Watch & pray, that ye enter not into temptation: The ſpirit is willing, but the fleſh is weake. He went away once againe, and prayed, ſaying, O my Father, if this cup may not paſſe away from mee, except I drinke of it, thy will bee fulfilled. And hee came and found them aſleepe againe, for their eyes were heauie. And hee left them, and went againe, and prayed the third time, ſaying the ſame wordes. Then commeth hee to his diſciples, and ſayd vnto them, Sleepe on now, and take your reſt. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of ſinners. Riſe, let vs bee going, behold, hee is at hand that doth betray mee. While hee yet ſpake, loe, Iudas, one of the number of the twelue, came; and with him a great multitude with ſwordes and ſtaues, ſent from the chiefe Prieſts and Elders of the people: but hee that betrayed him gaue them a token, ſaying, Whomſoeuer I kiſſe, the ſame is hee, hold him faſt. And foorthwith hee came to Ieſus, and ſayd, Haile Maſter, and kiſſed him. And Ieſus ſaid vnto him, Friend, wherefore art thou come? Then came they, and laid hands on Ieſus, & tooke him. And behold, one of them which were with Ieſus ſtretched out his hand, and drew his ſword, and ſtrooke a ſeruant of the hie Prieſt, and ſmote off his eare. Then ſaid Ieſus vnto him, Put vp thy ſword into the ſheath: for all they that take the ſword, ſhall periſh with the ſword. Thinkeſt thou that I cannot now pray to my Father, and hee ſhall giue mee euen now more then twelue legions of Angels? But how then ſhall the Scriptures bee fulfilled? For thus muſt it bee. In that ſame houre ſayd Ieſus to the multitude, Yee bre come out as it were to a thiefe, with ſwords and ſtaues for to take mee. I ſate daily with you teaching in the Temple, and yee tooke mee not. But all this was done, that the Scriptures of the Prophets might bee fulfilled. Then all the diſciples forſooke him, and fled. And they tooke Ieſus, and led him to Caiaphas the high Prieſt, where the Scribes and the Elders were aſſembled. But Peter followed him a farre off vnto the high Prieſts Palace, and went in, and ſate with the ſeruants to ſee the end. The chiefe Prieſts and Elders, and all the Counſell ſought falſe witneſſe againſt Ieſus, for to put him to death, but found none: yea, when many falſe witneſſes came, yet found they none. At the laſt came two falſe witneſſes, and ſaid, This fellow ſaid, I am able to deſtroy the Temple of God, and to build it againe in three dayes. And the chiefe Prieſt aroſe, and ſaid vnto him, Anſwereſt thou nothing? why doe theſe beare witneſſe againſt thee? But Ieſus held his peace. And the chiefe Prieſt anſwered, and ſaid vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Chriſt the Sonne of God. Ieſus ſayd vnto him, Thou haſt ſayd. Neuertheleſſe I ſay vnto you, Heereafter ſhall yee ſee the Sonne of man ſitting on the right hand of power, and comming in the cloudes of the skie. Then the high Prieſt rent his clothes, ſaying, Hee hath ſpoken blaſphemie, what neede wee of any more witneſſes? Behold, now haue yee heard his blaſphemie, what thinke yee? They anſwered and ſaid, He is worthy to die. Then they ſpit in his face, and buffeted him with fiſts. And others ſmote him on the face with the palme of their hands, ſaying, Tell vs, thou Chriſt, who is he that ſmote thee? Peter ſate without in the Court, and a Damoſell came to him, ſaying, Thou alſo waſt with Jeſus of Galilee. But hee denied before them all, ſaying, I wot not what thou ſayeſt. When he was gone out into the Porch, another wench ſaw him, and ſaid vnto them that were there, This fellow was alſo with Jeſus of Nazareth. And againe he denied with an oath, ſaying, I doe not know the man. After a while came vnto him they that ſtood by, & ſaid vnto Peter, Surely thou art euen one of them, for thy ſpeach bewrayeth thee. Then began he to curſe and to ſweare, that he knew not the man. And immediatly the Cocke crew. And Peter remembred the words of Jeſus which ſayd vnto him, Before the Cocke crow, thou ſhalt denie me thrice: and he went out, & wept bitterly. When the morning was come, all the chiefe Prieſts and Elders of the people held a counſell againſt Jeſus to put him to death, and brought him bound, & deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (ſeeing that hee was condemned) repented himſelfe, and brought againe the thirtie plates of ſiluer to the chiefe Prieſts and Elders, ſaying, I haue ſinned, betraying the innocent blood. And they ſaid, what is that to vs? ſee thou to that. And hee caſt downe the ſiluer plates in the Temple, and departed, and went and hanged himſelfe. And the chiefe Prieſts tooke the ſiluer plates, and ſaid, It is not lawfull for to put them into the treaſurie, becauſe it is the price of bloud. And they tooke counſaile, and bought with them a potters field to burie ſtrangers in. Wherefore the field is called Acheldama, that is, the field of blood, vntill this day. Then was fulfilled that which was ſpoken by Jeremy the Prophet, ſaying, And they tooke thirtie ſiluer plates, the price of him that was valued, whom they bought of the children of Iſrael, & gaue them for the potters field, as the Lord appointed me. Jeſus ſtood before the Deputie, and the Deputie asked him, ſaying, Art thou the King of the Jewes? Jeſus ſaid vnto him, Thou ſayeſt. And when he was accuſed of the chiefe Prieſts and Elders, hee anſwered nothing. Then ſaid Pilate vnto him, Heareſt thou not how many witneſſes they lay againſt thee? And he anſwered him to neuer a word, inſomuch that the Deputie marueiled greatly. At that feaſt the Deputy was wont to deliuer vnto the people a priſoner whom they would deſire. He had then a notable priſoner called Barabbas. Therefore when they were gathered together, Pilate ſaid, Whether will ye that I giue looſe vnto you, Barabbas, or Ieſus which is called Chriſt? For he knew that for enuy they had deliuered him. When hee was ſet downe to giue Iudgement, his wife ſent vnto him, ſaying, Haue thou nothing to doe with that iuſt man, for I haue ſuffered this day many things in my ſleepe becauſe of him. But the chiefe Prieſts and Elders perſwaded the people that they ſhould aſke Barabbas, and deſtroy Ieſus. The Deputie anſwered, and ſaid vnto them, Whether of the twaine will ye that I let looſe vnto you? They ſaid, Barabbas. Pilate ſaid vnto them, What ſhall I doe then with Ieſus, which is called Chriſt? They all ſaid vnto him, Let him be crucified. The Deputy ſaid, What euill hath he done? But they cryed the more, ſaying, Let him be crucified. When Pilate ſaw that he could preuaile nothing, but that more buſineſſe was made, he tooke water, and waſhed his hands before the people, ſaying, I am innocent of the blood of this iuſt perſon, ſee ye. Then anſwered all the people, and ſaid, His blood be on vs, and on our children. Then let he Barabbas looſe vnto them, and ſcourged Ieſus, and deliuered him to be crucified. Then the ſouldiers of the Deputie tooke Ieſus into the Common hall, and gathered vnto him all the company, and they ſtripped him, and put on him a purple robe, & platted a Crowne of thornes, & put it vpon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, ſaying, Haile King of the Iewes. And when they had ſpit vpon him, they tooke the reede, and ſmote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to beare his croſſe. And they came vnto the place which is called Golgotha, (that is to ſay, a place of dead mens ſkuls) and gaue them vineger mingled with gall to drinke. And when he had taſted thereof, he would not drinke. When they had crucified him, they parted his garments, and did caſt lots, that it might be fulfilled which was ſpoken by the Prophet, They parted my garments among them, and vpon my veſture did they caſt lots. And they ſate and watched him there, and ſet vp ouer his head the cauſe of his death written, This is IESVS, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that paſſed by, reuiled him, wagging their heads, and ſaying, Thou that deſtroyedſt the Temple of God, and diddeſt build it in three dayes, ſaue thy ſelfe. If thou be the Sonne of GOD, come downe from the croſſe. Likewiſe alſo the high Prieſts mocking him with the Scribes and Elders, ſaid, He ſaued other, himſelfe he cannot ſaue. If hee be the King of Iſrael, let him now come downe from the croſſe, and we will beleeue him. He truſted in God, let him deliuer him now, if he will haue him: for hee ſaid, I am the Sonne of God. The theeues alſo which were crucified with him, caſt the ſame in his teeth. From the ſixt houre was there darkeneſſe ouer all the land, vntill the ninth houre. And about the ninth houre Ieſus cryed with a loud voyce, ſaying, Eli, Eli, lamaſabachthani, that is to ſay, My God, my God, why haſt thou forſaken mee? Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias. And ſtraightway one of them ranne and tooke a ſpunge, and when he had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other ſaid, Let be, let vs ſee whether Elias will come and deliuer him. Ieſus when he had cryed againe with a loud voyce, yeelded vp the Ghoſt. And behold, the vayle of the Temple did rent in two parts from the top to the bottome, and the earth did quake, and the ſtones rent, and graues did open, & many bodies of Saints which ſlept aroſe, and went out of the graues after his reſurrection, and came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching Ieſus, ſaw the earthquake, and thoſe things which happened, they feared greatly, ſaying, Truely this was the Sonne of GOD. And many women were there beholding him a farre off, which followed Ieſus from Galilee, miniſtring vnto him: among which was Mary Magdalene, and Mary the mother of Iames and Ioſes, and the mother of Zebedees children.

¶ Munday before Eaſter.

The Epiſtle.

Eſai. 63. WHat is hee this that commeth from Edom, with red coloured clothes of Boſra, which is ſo coſtly cloth, and commeth in ſo mightily with all his ſtrength? I am he that teacheth righteouſneſſe, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the winepreſſe? I haue troden the preſſe my ſelfe alone, and of all people there is not one with mee. Thus will I tread downe mine enemies in my wrath, and ſet my feet vpon them in mine indignation, and their blood ſhall beſpring my clothes, and ſo will I ſtaine all my rayment. For the day of vengeance is aſſigned in my heart, and the yeare when my people ſhall be deliuered, is come. I looked about mee, and there was no man to ſhew me any helpe. I marueiled that no man held mee vp. Then I held mee by mine owne arme, and my feruentneſſe ſuſtained mee. And thus will I tread downe the people in my wrath, and bathe them in my diſpleaſure, and vpon the earth will I lay their ſtrength. I will declare the goodneſſe of the Lord, yea, and the praiſe of the Lord, for all that hee hath giuen vs, for the great good that hee hath done for Iſrael, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindneſſe. For hee ſaid, Theſe no doubt are my people, and no ſhrinking children: and ſo hee was their Sauiour. In their troubles hee was alſo troubled with them, and the Angel that went foorth from his preſence deliuered them.

Of very loue, and kindneſſe that he had vnto them, hee redeemed thē. He hath born them, & carried them vp, euer ſince the world began. But after they prouoked him to wrath, & vexed his holy minde, he was their enemie, & fought againſt them himſelfe. Yet remembred Iſrael the olde time of Moſes and his people, ſaying, Where is he that brought them from the water of the Sea, with them that fed his ſheepe? where is he that hath giuen his holy Spirit among them? Hee led them by the right hand of Moſes with his glorious arme, diuiding the water before them, whereby hee gate himſelfe an euerlaſting name. He led them in the deepe, as an horſe is led in the plaine, that they ſhould not ſtumble, as a tame beaſt goeth in the field, and the breath giuen of GOD, giueth him reſt. Thus, O GOD haſt thou led thy people, to make thy ſelfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glorie. How is it that thy iealouſie, thy ſtrength, the multitude of thy mercies, and thy louing kindneſſe, will not be intreated of vs? yet art thou our Father: for Abraham knoweth vs not, neither is Iſrael acquainted with vs. But thou Lord art our Father and Redeemer, and thy name is euerlaſting. O Lord, wherefore haſt thou led vs out of the way? wherefore haſt thou hardened our hearts, that wee feare thee not? Bee at one with vs againe for thy ſeruants ſake, and for the generation of thine heritage. Thy people haue had but a little of thy ſanctuary in poſſeſſion, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou waſt not there Lord, for they haue not called vpon thy Name.

The Goſpel.

ar.14.1. AFter two dayes was Eaſter, and the dayes of ſweete bread. And the hie Prieſts and the Scribes ſought how they might take him by craft, and put him to death. But they ſaid, Not in the feaſt day, leſt any buſineſſe ariſe among the people. And when hee was in Bethany in the houſe of Simon the Leper, euen as hee ſate at meate, there came a woman hauing an alabaſter boxe of ointment called Nard, that was pure and coſtly, and ſhee brake the boxe, and powred it vpon his head. And there were ſome that were not content within themſelues, and ſaid, What needed this waſt of ointment? for it might haue beene ſolde for more then three hundred pence, and haue beene giuen to the poore: and they grudged againſt her. And Ieſus ſaid, Let her alone, why trouble yee her? Shee hath done a good worke on mee: for yee haue the poore with you alwayes, and whenſoeuer you will, yee may doe them good: but mee haue you not alwayes. Shee hath done that ſhee could, ſhe came aforehand to annoint my bodie to the burying. Verily, I ſay vnto you, Whereſoeuer this Goſpel ſhall be preached throughout the whole world, this alſo that ſhee hath done, ſhall bee rehearſed in remembrance of her. And Iudas Iſcariot, one of the twelue, went away vnto the high Prieſts, to betray him vnto them. When they heard that, they were glad, and promiſed that they would giue him money. And hee ſought how hee might conueniently betray him. And the firſt day of ſweete bread (when they offered the Paſſeouer) his diſciples ſaid vnto him, Where wilt thou that wee goe and prepare, that thou mayeſt eate the Paſſeouer? And hee ſent forth two of his diſciples, and ſaid vnto them, Go yee into the Citie, and there ſhall meete you a man bearing a pitcher of water, follow him. And whitherſoeuer hee goeth in, ſay yee vnto the good man of the houſe, The Maſter ſayeth, Where is the gheſt Chamber, where I ſhall eat the Paſſeouer with my diſciples? And he will ſhew you a great Parlor paued & prepared, there make ready for vs. And his diſciples went foorth, and came into the Citie, and found as hee had ſaid vnto them, and they made ready the Paſſeouer. And when it was now euentide, he came with the twelue: and as they ſate at boord, and did eate, Ieſus ſaid, Verily, I ſay vnto you, one of you (that eateth with me) ſhall betray me. And they began to bee ſorie, and to ſay to him one by one, Is it I? And another ſaid, Is it I? Hee anſwered and ſaid vnto them, It is one of the twelue, euen hee that dippeth with me in the platter. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if hee had neuer beene borne. And as they did eate, Ieſus tooke bread, and when he had giuen thankes, hee brake it, and gaue to them, and ſaid, Take, eate, this is my bodie. And hee tooke the cup, and when hee had giuen thankes, hee gaue it vnto them: and they all dranke of it. And hee ſaid vnto them, This is my blood of the new Teſtament, which is ſhed for many. Verily I ſay vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I ſhall drinke it new in the Kingdome of God. And when they had ſayd grace, they went out to the mount Oliuet. And Jeſus ſaith vnto them, All yee ſhall be offended becauſe of me this night: For it is written, I will ſmite the Shepheard, and the ſheepe ſhall bee ſcattered: but after that I am riſen againe, I will goe into Galilee before you. Peter ſaid vnto him, And though all men bee offended, yet will not I. And Jeſus ſaith vnto him, Verily I ſay vnto thee, that this day, euen in this night, before the Cocke crow twiſe, thou ſhalt denie mee three times. But hee ſpake more vehemently, No, if I ſhould die with thee, I will not denie thee. Likewiſe alſo ſaid they all. And they came into a place which was called Gethſemane, and hee ſayd to his diſciples, Sit yee heere, while I goe aſide, and pray. And hee taketh with him Peter, and James, and John, and began to waxe abaſhed, and to bee in agonie, and ſayd vnto them, My ſoule is heauie euen vnto the death: tarrie yee heere and watch. And hee went foorth a little, and fell downe flat on the ground, and prayed, that if it were poſſible the houre might paſſe from him. And he ſaid, Abba, Father, all things are poſſible vnto thee, take away this cup from mee: Neuertheleſſe, not as I will, but that thou wilt, bee done. And hee came and found them ſleeping, and ſayth to Peter, Simon ſleepeſt thou? Couldeſt not thou watch one houre? Watch yee, and pray, leſt yee enter into temptation: the ſpirit truely is readie, but the fleſh is weake. And againe hee went aſide and prayed, and ſpake the ſame wordes. And hee returned, and found them aſleepe againe, for their eyes were heauie, neither wiſt they what to anſwere him. And hee came the third time, and ſayd vnto them, Sleepe henceforth, and take your eaſe, it is enough. The houre is come. Behold, the Sonne of man is betrayed into the hands of ſinners. Riſe vp, let vs goe: loe, hee that betrayeth mee is at hand. And immediatly while he yet ſpake, commeth Judas (which was one of the twelue) and with him a great number of people, with ſwords and ſtaues, from the high Prieſts, and Scribes, and Elders. And hee that betrayed him, had giuen them a generall token, ſaying, Whomſoeuer I do kiſſe, the ſame is he, take and leade him away warily. And aſſoone as hee was come, hee goeth ſtraight way to him, and ſayeth vnto him, Maſter, Maſter, and kiſſed him. And they layd their hands on him, and tooke him. And one of them that ſtood by, drew out a ſword, and ſmote a ſeruant of the high Prieſts, and cut off his eare. And Jeſus anſwered and ſayd, vnto them, Yee bee come out as vnto a thiefe, with ſwords and ſtaues, for to take mee: I was daily with you in the Temple teaching, and yee tooke mee not: But theſe things come to paſſe, that the Scriptures ſhould bee fulfilled. And they all forſooke him, and ranne away. And there followed him a certaine young man clothed in linnen vpon the bare, and the young men caught him, and hee left his linnen garment, and fledde from them naked. And they ledde Jeſus away to the high Prieſt of all, and with him came all the high Prieſts, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the Palace of the high Prieſt) and hee ſate with the ſeruants, and warmed himſelfe at the fire. And the high Prieſts and all the Councell ſought for witneſſe againſt Jeſus to put him to death, and found none: for many bare falſe witneſſe againſt him, but their witneſſes agreed not together. And there aroſe certaine, and brought falſe witneſſe againſt him, ſaying, Wee heard him ſay, I will deſtroy this Temple that is made with hands, and within three dayes I will build another made without hands: But yet their witneſſes agreed not together. And the high Prieſt ſtood vp among them, and aſked Jeſus, ſaying, Anſwereſt thou nothing? How is it that theſe beare witneſſe againſt thee? But hee held his peace, and anſwered nothing.

Againe the high Prieſt aſked him, & ſaid vnto him, Art thou Chriſt the Sonne of the Bleſſed? And Jeſus ſaid, I am: and ye ſhall ſee the Sonne of man ſitting on the right hand of power, and comming in the cloudes of heauen. Then the high Prieſt rent his clothes, and ſaid, What neede we any further witneſſes? Ye haue heard blaſphemy, what thinke ye? And they all condemned him to be worthy of death. And ſome began to ſpit at him, and to couer his face, and to beate him with fiſts, and to ſay vnto him, Areade. And the ſeruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Prieſt, and when ſhe ſaw Peter warming himſelfe, he looked on him, and ſaid, Waſt not thou alſo with Jeſus of Nazereth? And he denied, ſaying, I know him not, neither wot I what thou ſayeſt. And he went out into the porch, and the Cocke crew. And a damſell (when ſhe ſaw him) began againe to ſay vnto them that ſtood by, This is one of them. And he denied it againe. And anon after, they that ſtood by, ſaid againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy ſpeech agreeth thereto. But he began to curſe and to ſweare, ſaying, I know not this man of whom yee ſpeake. And againe the Cocke crew. And Peter remembred the word that Jeſus had ſaid vnto him, Before the Cocke crow twiſe, thou ſhalt deny me three times: and he began to weepe.

Tueſday before Eaſter.

The Epiſtle.

ay 50.5. The Lord GOD hath opened mine eare, therefore can I not ſay nay, neyther withdraw my ſelfe: but I offer my backe vnto the ſmiters, and my cheekes to the nippers. I turne not my face from ſhame and ſpitting, and the Lord God ſhall helpe me, therefore ſhall I not be confounded. I haue hardened my face like a flint ſtone: for I am ſure that I ſhall not come to confuſion. He is at hand that iuſtifieth mee: who will then goe to law with mee? let vs ſtand one againſt another. If there bee any that will reaſon with mee, let him come heere foorth to mee. Behold, the Lord God ſtandeth by mee: what is hee then that can condemne mee? Loe, they ſhall bee like as an old cloth, the moth ſhall eate them vp. Therefore who ſo feareth the Lord among you, let him heare the voyce of his ſeruant. Who ſo walketh in darkeneſſe, and no light ſhineth vpon him, let him put his truſt in the Name of the Lord, and hold him vp by his God. But take heed, yee all kindle a fire of the wrath of God, and ſtirre vp the coales. Walke on in the gliſtering of your owne fire, and in the coales that yee haue kindled. This commeth vnto you from my hand, namely, that yee ſhall ſleepe in ſorrow.

The Goſpel.

Mar. 15. 1

AND anon in the dawning, the hie Prieſts held a councell with the Elders, and the Scribes, and the whole congregation, and bound Ieſus, and led him away, and deliuered him to Pilate. And Pilate aſked him, Art thou the King of the Iewes? And hee anſwered, and ſaid vnto him, Thou ſayeſt it. And the high Prieſts accuſed him of many things. So Pilate aſked him againe, ſaying, Anſwereſt thou nothing? Behold how many things they lay to thy charge. Ieſus anſwered yet nothing, ſo that Pilate marueiled. At that feaſt Pilate deliuered vnto them a priſoner, whomſoeuer they would deſire. And there was one that was named Barabbas, which lay bound with them that made inſurrection: he had committed murder. And the people called vnto him, and began to deſire him that hee would doe according as hee had euer done vnto them. Pilate anſwered them, ſaying, Will yee that I let looſe vnto you the King of the Iewes? for hee knew that the high Prieſts had deliuered him of enuie. But the high Prieſts moued the people, that hee ſhould rather deliuer Barabbas vnto them.

Pilate anſwered againe, & ſaid vnto them, What will ye then I doe vnto him, whom yee call the King of the Iewes? And they cryed againe, Crucifie him. Pilate ſaid vnto them, What euill hath hee done? And they cryed the more feruently, Crucifie him. And ſo Pilate willing to content the people, let looſe Barabbas vnto them, and deliuered vp Ieſus (when he had ſcourged him) for to bee crucified. And the ſouldiers led him away into the Common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to ſalute him, Haile King of the Iewes. And they ſmote him on the head with a reede, and did ſpit vpon him, and bowed their knees, and worſhipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and ledde him out to crucifie him. And they compelled one that paſſed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his croſſe. And they brought him to a place named Golgotha, (which if a man interpret, is, The place of dead mens ſkulles.) And they gaue him to drinke, wine mingled with myrrhe, but hee receiued it not. And when they had crucified him, they parted his garments, caſting lots vpon them, what euerie man ſhould take. And it was about the third houre, and they crucified him, and the tittle of his cauſe was written, The King of the Iewes. And they crucified with him two theeues, the one on the right hand, and the other on the left: and the Scripture was fulfilled, which ſaith, Hee was counted among the wicked. And they that went by, rayled on him, wagging their heads, and ſaying, A wretch, thou that deſtroyeſt the Temple, and buildeſt it againe in three dayes, ſaue thy ſelfe, and come downe from the croſſe. Likewiſe alſo mocked him the high Prieſts among themſelues, with the Scribes, and ſayd, Hee ſaued other men, himſelfe he cannot ſaue. Let Chriſt the King of Iſrael deſcend now from the Croſſe, that we may ſee, and beleeue. And they that were crucified with him, checked him alſo. And when the ſixt houre was come, darkeneſſe aroſe ouer all the earth, vntill the ninth houre. And at the ninth houre Ieſus cryed with a loud voyce, ſaying, Eloi, Eloi, lamaſabachthani, which is (if one interpret it) My God, my God, why haſt thou forſaken mee? And ſome of them that ſtood by, when they heard that, ſaid, Behold, hee calleth for Elias. And one ranne, and filled a ſpunge full of vineger, and put it on a reede, and gaue him to drinke, ſaying, Let him alone, let vs ſee whether Elias will come and take him downe. But Ieſus cryed with a loud voyce, and gaue vp the Ghoſt. And the vayle of the Temple rent in two pieces from the toppe to the bottome. And when the Centurion, which ſtood before him, ſaw that he ſo cryed and gaue vp the ghoſt, he ſaid, Truely this man was the Sonne of God. There were alſo women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of Iames the little, and of Ioſes, and Mary Salome (which alſo when he was in Galilee, had followed him, and miniſtred vnto him) and many other women, which came vp with him to Hieruſalem. And now when the Euen was come, (becauſe it was the day of preparing that goeth before the Sabbath) Ioſeph of the citie of Arimathea, a noble Counſellour, which alſo looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Ieſus. And Pilate marueiled that hee was already dead, and called vnto him the Centurion, and aſked of him whether hee had beene any while dead. And when hee knew the trueth of the Centurion, hee gaue the body to Ioſeph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layd him in a Sepulchre that was hewen out of a rocke, and rolled a ſtone before the doore of the Sepulchre. And Mary Magdalene, and Mary Ioſes, beheld where he was layd.

¶ Wedneſday before Eaſter.

The Epiſtle.

WHere as is a Teſtamēt, there muſt alſo of neceſſity be the death of him that maketh the Teſtamēt. For the Teſtamēt taketh authority when men are dead. For it is yet of no value as long as he that maketh the Teſtamēt, Hebr.9.16.

is aliue. For which cauſe alſo neither the firſt Teſtament was ordained without bloud. For when Moſes had declared all the commaundements to all the people according to the Law, he tooke the bloud of calues and of goates, with water and purple wooll, and hyſope, and ſprinckled both the booke and all the people, ſaying, This is the bloud of the Teſtament, which God hath appointed vnto you. Moreouer, he ſprinckled the Tabernacle with bloud alſo, and all the miniſtring veſſels. And almoſt all things are by the Law purged with bloud, and without ſhedding of bloud is no remiſſion. It is neede then that the ſimilitudes of heauenly things bee purified with ſuch things, but that the heauenly things themſelues be purified with better ſacrifices then are thoſe. For Chriſt is not entred into the holy places that are made with hands (which are ſimilitudes of true things) but is entred into very heauen, for to appeare now in the ſight of God for vs: not to offer himſelfe often, as the Prieſt entreth into the holy place euerie yeare with ſtrange bloud (for then he muſt haue often ſuffered ſince the world began) but now in the end of the world hath he appeared once to put ſinne to flight, by the offering vp of himſelfe. And as it is appointed vnto all men that they ſhall once die, and then commeth the iudgement: euen ſo Chriſt was once offered, to take away the ſinnes of many, and vnto them that looke for him, ſhall hee appeare againe without ſinne vnto ſaluation.

The Goſpel.

Luk. 22. 1. The feaſt of Sweete bread drew nigh, which is called Eaſter, and the high Prieſts and Scribes ſought how they might kill him, for they feared the people. Then entred Sathan into Iudas, whoſe ſurname was Iſcariot, which was of the number of the twelue, and he went his way, and communed with the high Prieſts and officers, how hee might betray him vnto them. And they were glad, and promiſed to giue him money. And he conſented, and ſought opportunitie to betray him vnto them, when the people were away. Then came the day of Sweete bread, when of neceſſitie the Paſſeouer muſt be offered. And he ſent Peter and Iohn, ſaying, Goe, and prepare vs the Paſſeouer, that we may eate. They ſaid vnto him, Where wilt thou that we prepare? And he ſayd vnto them, Behold, when yee enter into the Citie, there ſhall a man meete you, bearing a pitcher of water: him follow into the ſame houſe that hee entreth in, and yee ſhall ſay vnto the good man of the houſe, The Maſter ſaith vnto thee, Where is the gheſt chamber, where I may eate the Paſſeouer with my Diſciples? And hee ſhall ſhew you a great Parlour paued, there make readie. And they went and found as hee had ſayde vnto them, and they made readie the Paſſeouer. And when the houre was come, hee ſate downe, and the twelue Apoſtles with him. And hee ſaid vnto them, I haue inwardly deſired to eate this Paſſeouer with you before that I ſuffer. For I ſay vnto you, Henceforth will I not eate of it any more, vntill it bee fulfilled in the kingdome of God. And hee tooke the cup, and gaue thankes, and ſayd, Take this, and diuide it among you: for I ſay vnto you, I will not drinke of the fruite of the Vine, vntill the kingdome of God come. And hee tooke bread, and when hee had giuen thankes, hee brake it, and gaue it vnto them, ſaying, This is my bodie which is giuen for you: this doe in remembrance of mee. Likewiſe alſo when hee had ſupped, hee tooke the cup, ſaying, This cup is the new Teſtament in my blood, which is ſhed for you. Yet behold, the hand of him that betrayeth mee, is with mee on the table. And truely the Sonne of man goeth as it is appointed: but woe vnto that man by whom hee is betrayed. And they began to enquire among themſelues, which of them it was that ſhould doe it. And there was a ſtrife among them, which of them ſhould ſeeme to bee the greateſt. And hee ſaid vnto them, The kings of the nations reigne ouer them, and they that haue authoritie vpon them, are called Gracious: but yee ſhall not ſo be. But hee that is greateſt among you, ſhall be as the yonger: and he that is chiefe, ſhall be as hee that doth miniſter. For whether is greater, hee that ſitteth at meate, or he that ſerueth? Is not hee that ſitteth at meate? But I am among you as hee that miniſtreth. Yee are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed to mee, that yee may eate and drinke at my table in my kingdome, and ſit on ſeates, iudging the twelue Tribes of Iſrael. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to ſift you, as it were wheate: but I haue prayed for thee, that thy faith faile not: and when thou art conuerted, ſtrengthen thy brethren. And hee ſaid vnto him, Lord, I am readie to goe with thee into priſon, and to death. And hee ſaid, I tell thee Peter, the Cocke ſhall not crow this day, till thou haue denied thrice that thou knoweſt me. And hee ſayd vnto them, when I ſent you without wallet, and ſcrip, and ſhooes, lacked you any thing? And they ſaid, No. Then ſayd he vnto them, But now hee that hath a wallet, let him take it vp, and likewiſe his ſcrip, and hee that hath no ſword, let him ſell his coat and buy one. For I ſay vnto you, that yet the ſame which is written, muſt bee performed in mee, Euen among the wicked was hee reputed: for thoſe things which are written of me, haue an end. And they ſaid, Lord, behold, heere are two ſwords. And hee ſayde vnto them, It is ynough. And he came out, and went (as he was woont) to mount Oliuet. And the diſciples followed him: and when he came to the place, he ſayd vnto them, Pray, leſt ye fall into temptation. And hee gate himſelfe from them about a ſtones caſt, and kneeled downe, and prayed, ſaying, Father, if thou wilt, remooue this cup from me: neuertheleſſe, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his ſweate was like drops of blood, trickling downe to the ground. And when hee aroſe from prayer, and was come to his diſciples, hee found them ſleeping for heauineſſe, and hee ſayde vnto them, Why ſleepe yee? Riſe and pray, leſt yee fall into temptation. While hee yet ſpake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and preaſſed nigh vnto Jeſus to kiſſe him. But Jeſus ſayde vnto him, Judas, betrayeſt thou the Sonne of man with a kiſſe? When they which were about him, ſaw what would follow, they ſaid vnto him, Lord, ſhall we ſmite with the ſword? And one of them ſmote a ſeruant of the high Prieſts, and ſtrooke off his right eare. Jeſus anſwered, and ſayd, Suffer yee thus farre forth. And when hee touched his eare, hee healed him. Then Jeſus ſayd vnto the high Prieſts and rulers of the Temple, and the Elders which were come to him, Bee hee come out as vnto a thiefe with ſwords and ſtaues. When I was dayly with you in the Temple, ye ſtretched foorth no hands againſt mee: but this is euen your very houre, and the power of darkeneſſe. Then tooke they him, and led him, and brought him to the high Prieſts houſe. And Peter followed afarre off. And when they had kindled a fire in the midſt of the palace, and were ſet downe together, Peter alſo ſate downe among them. But when one of the wenches beheld him as hee ſate by the fire, and looked vpon him, ſhe ſaid, This ſame fellow was alſo with him. And he denied him, ſaying, Woman, I know him not. And after a little while, another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not. And about the ſpace of an houre after, another affirmed, ſaying, Verily this fellow was with him alſo, for he is of Galilee. And Peter ſayd, Man, I wote not what thou ſayeſt. And immediatly while hee yet ſpake, the Cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how hee had ſayd vnto him, Before the Cocke crow, thou ſhalt denie me thriſe. And Peter went out and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him. And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Areade, who is hee that ſmote thee? And many other things blaſphemouſly ſpake they againſt him. And aſſoone as it was day, the Elders of the people, and the high Prieſts and Scribes came together, and led him into their Councill, ſaying, Art thou very Chriſt? Tell vs. And he ſayd vnto them, If I tell you, ye will not beleeue me: and if I alſo aſke you, you will not anſwer me, nor let me goe. Hereafter ſhall the Sonne of man ſit on the right hand of the power of God. Then ſayd they all, Art thou then the Sonne of God? He ſayd, Ye ſay that I am. And they ſayd, What need we of any further witneſſe? For we our ſelues haue heard of his owne mouth.

¶ Thurſday before Eaſter.

The Epiſtle.

Cor.11.

This I warne you of, and commend not, that ye come not together after a better maner, but after a worſe. For firſt of all, when ye come together in the Congregation, I heare that there is diſſention among you, and I partly beleeue it. For there muſt be ſectes among you, that they which are perfect among you may be knowen. When ye come together therefore into one place, the Lordes Supper cannot be eaten: for euery man beginneth afore to eate his owne ſupper, and one is hungry, and another is drunken. Haue ye not houſes to eate and drinke in? Deſpiſe ye the congregation of God, and ſhame them that haue not? What ſhall I ſay vnto you? Shall I prayſe you? In this I prayſe you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Jeſus, the ſame night in which he was betrayed, tooke bread, and when he had geuen thankes, he brake it, and ſaid, Take ye and eate, this is my body, which is broken for you: this do ye in the remembraunce of me. After the ſame maner alſo he tooke the cup when ſupper was done, ſaying, This cup is the new Teſtament in my blood: This do ye as oft as ye drinke it in remembrance of mee. For as often as yee ſhall eate this bread, and drinke of this cup ye ſhall ſhew the Lords death till hee come. Wherefore whoſoeuer ſhall eate of this bread, and drinke of this cup of the Lord vnworthily, ſhall be guiltie of the body and bloud of the Lord. But let a man examine himſelfe, and ſo let him eate of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, becauſe he maketh no difference of the Lords bodie. For this cauſe many are weake and ſicke among you, and many ſleepe. For if we had iudged our ſelues, we ſhould not haue beene iudged. But when wee are iudged of the Lord, we are chaſtened, that wee ſhould not be damned with the world. Wherefore my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that yee come not together vnto condemnation. Other things will I ſet in order when I come.

The Goſpel.

THe whole multitude of them aroſe, and led him vnto Pilate. And they began to accuſe him, ſaying, Wee found this fellow peruerting the people, and forbidding to pay tribute to Ceſar, ſaying, that hee is Chriſt a King. And Pilate appoſed him, ſaying, Art thou the King of the Iewes? Hee anſwered him and ſayd, Thou ſayeſt it. Then ſaid Pilate to the high Prieſts and to the People, I finde no fault in this man. And they were the more fierce, ſaying, Hee moueth the people, teaching throughout all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee aſked whether the man were of Galilee. And aſſoone as he knew that he belonged vnto Herods iuriſdiction, hee ſent him to Herode, which was alſo at Ieruſalem at that time. And when Herode ſaw Ieſus, he was exceeding glad: for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and hee truſted to haue ſeene ſome miracles done by him. Luk. 23. 1

Then he queſtioned with him many wordes: but hee anſwered him nothing. The high Prieſts and Scribes ſtood forth, and accuſed him ſtraightly. And Herode with his men of warre deſpiſed him. And when hee had mocked him, hee arayed him in white clothing, and ſent him againe to Pilate. And the ſame day Pilate and Herode were made friends together: for before they were at variance. And Pilate called together the high Prieſts, and the rulers, and the people, and ſayd vnto them, Yee haue brought this man vnto mee, as one that peruerteth the people, and behold, I examine him before you, and finde no fault in this man of thoſe things whereof yee accuſe him, no nor yet Herode. For I ſent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chaſten him, and let him looſe. For of neceſſitie hee muſt haue let one looſe to them at that feaſt. And all the people cried at once, ſaying, Away with him, and deliuer vs Barrabas (which for a certaine inſurrection made in the Citie, and for a murder, was caſt into priſon) Pilate ſpake againe vnto them, willing to let Ieſus looſe. But they cryed, ſaying, Crucifie him, crucifie him. Hee ſaid vnto them the third time, What euill hath hee done? I finde no cauſe of death in him: I will therefore chaſten him, and let him goe. And they cryed with loud voyces, requiring that hee might bee crucified. And the voyces of them and of the high Prieſts preuailed. And Pilate gaue ſentence that it ſhould be as they required, and he let looſe vnto them him that for inſurrection and murder was caſt into priſon, whom they had deſired. And he deliuered vnto them Ieſus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him layd they the croſſe, that hee might beare it after Ieſus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Ieſus turned backe vnto them, and ſayd, Yee daughters of Hieruſalem, weepe not for mee, but weepe for your ſelues, and for your children: For behold, the dayes will come in the which they ſhall ſay, Happy are the barren and the wombes that neuer bare, and the paps which neuer gaue ſucke. Then ſhall they begin to ſay to the mountaines, fall on vs: and to the hilles, couer vs. For if they doe this in a greene tree, what ſhall bee done in the dry? And there were two euill doers led with him to bee ſlaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then ſayd Ieſus, Father forgiue them: for they wot not what they doe. And they parted his rayment, and caſt lots: and the people ſtood and beheld. And the rulers mocked him with them, ſaying, Hee ſaued other men, let him ſaue himſelfe, if hee bee verie Chriſt the choſen of God. The ſouldiers alſo mocked him, and came and offered him vineger, and ſayd, If thou be the King of the Iewes, ſaue thy ſelfe. And a ſuperſcription was written ouer him with letters of Greeke, and Latine, and Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, rayled on him, ſaying, If thou be Chriſt, ſaue thy ſelfe and vs. But the other anſwered, & rebuked him, ſaying, Feareſt not thou God, ſeeing thou art in the ſame damnation? Wee are righteouſly puniſhed, for we receiue according to our deedes: but this man hath done nothing amiſſe. And hee ſaid vnto Ieſus, Lord, remember me when thou commeſt into thy Kingdome. And Ieſus ſaid vnto him, Verily I ſay vnto thee, To day ſhalt thou be with me in Paradiſe. And it was about the ſixt houre: and there was a darkeneſſe ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vayle of the Temple did rent, euen thorow the mids. And when Ieſus had cried with a loud voyce, hee ſaid, Father, into thy hand I commend my ſpirit. And when he had thus ſaid, he gaue vp the Ghoſt, When the Centurion ſaw what had happened, he glorified God, ſaying, Verily this was a righteous man. And all the people that came together to that ſight, and ſaw the things which had happened, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood a farre off, beholding theſe things. And behold, there was a man named Ioſeph, a counſeller, and hee was a good man and a iuſt: the ſame had not conſented to the counſell and deede of them, which was of Arimathea, a Citie of the Iewes, which ſame alſo wayted for the kingdome of God:

he went in to Pilate, and begged the body of Ieſus, and tooke it downe, and wrapped it in a linnen cloth, and layd it in a Sepulchre that was hewen in ſtone, wherein neuer man before had beene layed. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was layd. And they returned, and prepared ſweete odours, and oyntments: but reſted on the Sabboth day, according to the Commandement.

¶ On good Friday.

The Collects.

ALmightie God, wee beſeech thee graciouſly to behold this thy family, for the which our Lord Ieſus Chriſt was contented to bee betrayed, and giuen vp into the hands of wicked men, and to ſuffer death vpon the Croſſe, who liueth and reigneth with thee and the holy Ghoſt, now and for euer. Amen.

ALmightie and euerlaſting God, by whoſe Spirit the whole body of the Church is gouerned and ſanctified; receiue our ſupplications and prayers, which wee offer before thee for all eſtates of men in thy holy Congregation, that euery member of the ſame in his vocation and miniſterie, may truely and godly ſerue thee, through our Lord Ieſus Chriſt.

MErcifull God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be conuerted and liue, haue mercie vpon all Iewes, Turkes, Infidels, and heretikes, and take from them all ignorance, hardneſſe of heart, and contempt of thy word: and ſo fetch them home, bleſſed Lord, to thy flocke, that they may be ſaued among the remnant of the true Iſraelites, and be made one fold vnder one Shepheard Ieſus Chriſt our Lord, who liueth and reigneth, &c.

The Epiſtle.

THe Law (which hath but a ſhadow of good things to come, and not the very faſhion of things themſelues) can neuer with thoſe ſacrifices, which they offer yeere by yeere continually, make the commers thereunto perfect: For would not then thoſe ſacrifices haue ceaſed to haue beene offered, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſinnes? Neuertheleſſe in thoſe ſacrifices is there mention made of ſinnes euery yeere. For the bloud of oxen and goates cannot take away ſinnes. Wherefore when he commeth into the world, hee ſayth, Sacrifice and offering thou wouldeſt not haue, but a body haſt thou ordeined mee. Burnt offerings alſo for ſinne haſt thou not allowed. Then ſaid I, Loe, I am here. In the beginning of the booke it is written of me, that I ſhould doe thy will, O God. Aboue, when hee ſayeth, Sacrifice and offering, and burnt ſacrifices, and ſinne offerings thou wouldeſt not haue, neither haſt thou allowed them (which yet are offered by the Law:) then ſaid he, Loe, I am here to doe thy will, O God: he taketh away the firſt, to eſtabliſh the latter. By the which will we are made holy euen by the offering of the body of Ieſus Chriſt once for all. And euery Prieſt is readie daily miniſtring and offering oftentimes one manner of oblation, which can neuer take away ſinnes. But this man, after hee had offred one ſacrifice for ſinnes, is ſet downe for euer on the right hand of God, & from henceforth tarrieth till his foes be made his footſtoole. For with one offering hath hee made perfect for euer them that are ſanctified. The holy Ghoſt himſelfe alſo beareth vs record, euen when he told before, This is the Teſtament that I will make vnto them: After thoſe dayes (ſaith the Lord) I will put my Lawes in their hearts, and in their mindes will I write them, and their ſinnes and iniquities will I remember no more. And where remiſſion of theſe things is, there is no more offering for ſinnes. Seeing therefore brethren, that by the meanes of the bloud of Ieſus, wee haue li-

Heb. 10. 1.

bertie to enter into the holy place by the new and liuing way, which hee hath prepared for vs, through the vaile, that is to ſay, by his fleſh: And ſeeing alſo that we haue an high Prieſt, which is ruler ouer the houſe of God: let vs draw nigh with a true heart in a ſure faith, ſprinkled in our hearts from an euill conſcience, and waſhed in our bodies with pure water. Let vs keepe the profeſſion of our hope without wauering (for hee is faithfull that promiſed) and let vs conſider one another, to the intent that wee may prouoke vnto loue, and to good workes, not forſaking the fellowſhip that we haue among our ſelues, as the manner of ſome is: but let vs exhort one another, and that ſo much the more, becauſe yee ſee that the day draweth nigh.

The Goſpel.

Iohn.18.1. WHen Ieſus had ſpoken theſe wordes, hee went forth with his Diſciples ouer the brooke Cedron, where was a Garden, into the which hee then entred with his Diſciples. Iudas alſo which betrayed him, knew the place: for Ieſus oft times reſorted thither with his diſciples. Iudas then (after he had receiued a band of men, and miniſters of the hie Prieſts and Phariſes) came thither with lanternes, and firebrands, and weapons. And Ieſus knowing all things that ſhould come on him, went forth, and ſaid vnto them, Whom ſeeke ye? They anſwered him, Ieſus of Nazareth. Ieſus ſaid vnto them, I am he. Iudas alſo which betrayed him, ſtood with them. Aſſoone then as he had ſaid vnto them, I am he, they went backward, and fell to the ground. Then asked he them againe, Whom ſeeke yee? They ſaid, Ieſus of Nazareth. Ieſus anſwered, I haue tolde you that I am hee: if yee ſeeke mee therefore, let theſe goe their way, that the ſaying might bee fulfilled which hee ſpake, Of them which thou gaueſt mee, haue I not loſt one. Then Simon Peter hauing a Sword, drew it, and ſmote the high prieſts ſeruant, and cut off his right eare. The ſeruants name was Malchus. Therefore ſaith Ieſus vnto Peter, Put vp thy ſword into the ſheath: ſhall I not drinke of the cup which my Father hath giuen mee? Then the company, and the Captaine, and the miniſters of the Iewes tooke Ieſus, and bound him, and led him away to Annas firſt, for hee was father in law to Caiaphas which was the high Prieſt the ſame yeare. Caiaphas was hee that gaue counſell to the Iewes, that it was expedient that one man ſhould die for the people. And Simon Peter followed Ieſus, and ſo did another diſciple: that diſciple was knowen to the high Prieſt, and went in with Ieſus into the Palace of the high Prieſt: But Peter ſtood at the doore without. Then went out that other diſciple (which was knowen to the high Prieſt) and ſpake to the damoſell that kept the doore, and brought in Peter. Then ſayd the damoſell that kept the doore, vnto Peter, Art not thou alſo one of this mans diſciples? Hee ſayd, I am not. The ſeruants and miniſters ſtood there, which had made a fire of coales, for it was colde, and they warmed themſelues. Peter alſo ſtood among them, and warmed himſelfe. The high Prieſt then asked Ieſus of his diſciples, and of his doctrine. Ieſus anſwered him, I ſpake openly in the world, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue reſorted, and in ſecret haue I ſpoken nothing. Why askeſt thou me? Aske them which heard mee, what I ſayd vnto them: Behold, they can tell what I ſayd. When hee had thus ſpoken, one of the miniſters which ſtood by, ſmote Ieſus on the face, ſaying, Anſwereſt thou the high Prieſt ſo? Ieſus anſwered him, If I haue euill ſpoken, beare witneſſe of the euill: but if I haue well ſpoken, why ſmiteſt thou mee? And Annas ſent him bound vnto Caiaphas the high Prieſt. Simon Peter ſtood and warmed himſelfe. Then ſayd they vnto him, Art not thou alſo one of his diſciples? He denied and ſayd, I am not. One of the ſeruants of the high Prieſt (his couſin whoſe eare Peter ſmote off) ſaid vnto him, Did not I ſee thee in the garden with him? Peter then denied againe: & immediatly the Cocke crew. Then led they Ieſus from Caiaphas, into the hall of iudgement: it was in the morning, and they themſelues went not into the iudgement hall, leſt they ſhould bee defiled, but that they might eate the Paſſeouer. Pilate then went out to them, and ſayd, What accuſation bring you againſt this man? They anſwered, and ſayd vnto him, If hee were not an euill doer, wee would not haue deliuered him vnto thee. Then ſayd Pilate vnto them, Take ye him, & iudge him after your owne law. The Iewes therefore ſayd vnto him, It is not lawfull for vs to put any man to death: that the wordes of Ieſus, might be fulfilled which hee ſpake, ſignifying what death hee ſhould die. Then Pilate entred into the iudgement hall againe, and called Ieſus, and ſayd vnto him, Art thou the King of the Iewes? Ieſus anſwered, Sayeſt thou that of thy ſelfe, or did other tell it thee of me? Pilate anſwered, Am I a Iew? Thine owne nation, and high Prieſts haue deliuered thee vnto mee: What haſt thou done? Ieſus anſwered, My kingdome is not of this world. If my kingdome were of this world, then would my miniſters ſurely fight that I ſhould not bee deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore ſayd vnto him, Art thou a King then? Ieſus anſwered, thou ſayeſt that I am a King. For this cauſe was I borne, and for this cauſe came I into the world, that I ſhould beare witneſſe vnto the trueth: and all that are of the trueth, heare my voyce. Pilate ſayd vnto him, What thing is trueth? And when he had ſaid this, he went out againe vnto the Iewes, and ſayd vnto them, I finde in him no cauſe at all. Yee haue a cuſtome, that I ſhould deliuer you one looſe at Eaſter: will yee that I looſe vnto you the King of the Iewes? Then cryed they all againe, ſaying, Not him, but Barrabas: The ſame Barrabas was a murtherer. Then Pilate tooke Ieſus therefore, and ſcourged him: and the ſouldiers wound a crowne of thornes, & put it on his head: And they did on him a purple garment, and came vnto him, and ſaid, Haile King of the Iewes: and they ſmote him on the face. Pilate went forth againe, and ſayd vnto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Ieſus forth, wearing a crowne of thornes, & a Robe of purple. And he ſaith vnto them, Behold the man. When the high Prieſts therefore, and the miniſters ſaw him, they cried, Crucifie him, crucifie him. Pilate ſayth vnto them, Take yee him, and crucifie him, for I finde no cauſe in him. The Iewes anſwered him, Wee haue a law, and by our law he ought to die, becauſe he made himſelfe the Sonne of God. When Pilate heard that ſaying, hee was the more afrayd, and went againe into the iudgement hall, and ſaid vnto Ieſus, Whence art thou? But Ieſus gaue him no anſwere. Then ſaid Pilate vnto him, Speakeſt thou not vnto mee? Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee? Ieſus anſwered, Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more ſinne. And from thenceforth ſought Pilate meanes to looſe him. But the Iewes cryed, ſaying, If thou let him goe, thou art not Ceſars friend: for whoſoeuer maketh himſelfe a King, is againſt Ceſar. When Pilate heard that ſaying, he brought Ieſus forth, and ſate downe to giue ſentence, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Eaſter, about the ſixt houre. And hee ſayth vnto the Iewes, Behold your King. They cryed, ſaying, Away with him, away with him, crucifie him. Pilate ſayth vnto them, Shall I crucifie your King? The high Prieſts anſwered, Wee haue no King but Ceſar. Then deliuered hee him to them to bee crucified. And they tooke Ieſus, and led him away. And he bare his Croſſe, and went foorth into a place which is called, The place of dead mens ſkulles, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either ſide one, and Ieſus in the midſt. And Pilate wrote a title, and put it vpon the Croſſe. The writing was, Ieſus of Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Ieſus was crucified, was neere to the Citie, and it was written in Hebrew, Greeke, and Latine. Then ſayd the high Prieſts of the Iewes to Pilate, Write not King of the Iewes: but that hee ſayd, I am King of the Iewes. Pilate anſwered, What I haue written, that I haue written. Then the ſouldiers when they had crucified Ieſus, tooke his garments, and made foure parts, to euery ſouldier a part, and alſo his coat. The coat was without ſeame, wrought vpon thorowout. They ſaid therefore among themſelues, Let vs not diuide it, but caſt lots for it, who ſhall haue it: that the Scripture might bee fulfilled, ſaying, They haue parted my rayment among them, and for my coat did they caſt lots. And the ſouldiers did ſuch things indeed. There ſtood by the croſſe of Ieſus, his mother, and his mothers ſiſter, Mary the wife of Cleophas, and Mary Magdalene. When Ieſus therefore ſaw his mother, and the diſciple, whom hee loued, ſtanding, hee ſayth vnto his mother, Woman, Behold thy ſonne. Then ſayd hee to the diſciple, Behold thy mother. And from that houre the diſciple tooke her for his owne. After theſe things, Ieſus knowing that all things were now performed, that the Scripture might bee fulfilled, hee ſayth, I thirſt. So there ſtood a veſſell by full of vineger: therefore they filled a ſpunge with vineger, and wound it about with hyſſope, and put it to his mouth. Aſſoone as Ieſus then receiued the vineger, hee ſayd, It is finiſhed, and bowed his head, and gaue vp the ghoſt. The Iewes therefore, becauſe it was the preparing of the Sabbath, that the bodies ſhould not remaine vpon the Croſſe on the Sabbath day, (for that Sabbath day was an high day) beſought Pilate that their legges might be broken, and that they might be taken downe. Then came the ſouldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Ieſus, and ſaw that hee was dead alreadie, they brake not his legs: but one of the ſouldiers with a ſpeare thruſt him into the ſide, and forthwith there came out bloud and water. And hee that ſaw it bare record, and his record is true: and hee knoweth that he ſayth true, that yee might beleeue alſo. For theſe things were done, that the ſcripture ſhould bee fulfilled, Ye ſhall not breake a bone of him. And againe, another Scripture ſayth, They ſhall looke vpon him whom they haue pierced. After this Ioſeph of Arimathea (which was a diſciple of Ieſus, but ſecretly for feare of the Iewes) beſought Pilate that hee might take downe the bodie of Ieſus. And Pilate gaue him licence. Hee came therefore, and tooke the body of Ieſus. And there came alſo Nicodemus (which at the beginning came to Ieſus by night)

night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Ieſus, and wound it in linnen clothes with the odours, as the maner of the Iewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a new ſepulchre, wherein was neuer man layd. There layd they Ieſus therefore, becauſe of the preparing of the Sabboth of the Iewes, for the ſepulchre was nigh at hand.

¶ Eaſter Euen.

The Epiſtle.

IT is better (if the will of God bee ſo) that yee ſuffer for well doing, then for euill doing: foraſmuch as Chriſt hath once ſuffred for ſinnes, the iuſt for the vniuſt to bring vs to God, and was killed as pertayning to the fleſh, but was quickned in the ſpirit. In which ſpirit he alſo went & preached to the ſpirits that were in priſon, which ſometime had beene diſobedient, when the long ſuffering of God was once looked for in the daies of Noe, while the Arke was a preparing: wherein a few, that is to ſay, eight Soules were ſaued by the water, like as Baptiſme alſo now ſaueth vs, not the putting away of the filth of the fleſh, but in that a good conſcience conſenteth to God, by the reſurrection of Ieſus Chriſt, which is on the right hand of God, and is gone into heauen, Angels, Powers, and Might ſubdued vnto him. 1.Pet 3. 17

The Goſpel.

WHen the Euen was come, there came a rich man of Arimathea named Ioſeph, which alſo was Ieſus diſciple: he went vnto Pilat, & begged the body of Ieſus. Then Pilate cōmanded the bodie to be deliuered. And when Ioſeph had taken the body, hee wrapped it in a cleane linnen cloth, and Matth.27. 57.

and layd it in his new tombe, which he had hewen out euen in the rocke, and rolled a great ſtone to the doore of the ſepulchre, and departed. And there was Mary Magdalene, and the other Mary, ſitting ouer againſt the Sepulchre. The next day that followeth the day of preparing, the high Prieſts and Phariſes came together vnto Pilate, ſaying, Sir, we remember that this deceiuer ſayd, while he was yet aliue, After three dayes I will riſe againe. Command therefore, that the Sepulchre be made ſure, vntill the third day, leſt his diſciples come and ſteale him away, and ſay vnto the people, He is riſen from the dead, and the laſt errour ſhall be worſe then the firſt. Pilate ſaid vnto them, Yee haue a watch, goe your way, make it as ſure as yee can. So they went, and made the ſepulchre ſure with the watchmen, and ſealed the ſtone.

¶ Eaſter day.

At morning prayer, in ſtead of the Pſalme, O come let vs, &c. the Anthemes ſhall be ſung or ſaid.

CHriſt riſing againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that he died, hee died but once to put away ſinne, but in that hee liueth, hee liueth vnto God. And ſo likewiſe count your ſelues dead vnto ſinne, but liuing vnto God, in Chriſt Ieſus our Lord.

CHriſt is riſen againe, the firſt fruites of them that ſleepe. For ſeeing that by man came death, by man alſo commeth the reſurrection of the dead. For as by Adam all all men doe die: ſo by Chriſt all men ſhall be reſtored to life.

The Collect.

ALmightie God, which through thy onely begotten Sonne Ieſus Chriſt haſt ouercome death, and opened vnto vs the gate of euerlaſting life: wee humbly beſeech thee, that as by thy ſpeciall grace preuenting vs, thou doſt put in our mindes good deſires, ſo by thy continuall helpe, wee may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liueth and reigneth with thee and the holy Ghoſt, world without end. Amen.

The Epiſtle.

IF yee bee riſen againe with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth on the right hand of God. Set your affection on heauenly things, & not on earthly things. For yee are dead, and your life is hid with Chriſt in God. When ſoeuer Chriſt (which is our life) ſhall ſhew himſelfe, then ſhall yee alſo appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleanneſſe, vnnaturall luſt, euill concupiſcence, and couetouſneſſe, which is worſhipping of Idoles, for which things ſake the wrath of God vſeth to come on the children of vnbeliefe, among whom yee walked ſometime, when yee liued in them. Col. 3. 1.

The Goſpel.

THe firſt day of the Sabbaths came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, and ſaw the ſtone taken away from the graue. Then ſhee ranne, and came to Simon Peter, and to the other diſciple, whom Jeſus loued, & ſaith vnto them, They haue taken away the Lord out of the graue, and wee cannot tell where they haue layd him. Peter therefore went foorth, and that other diſciple, and came vnto the ſepulchre. They ran both together, and that other diſciple did outrun Peter, and came firſt to the ſepulchre. And when hee had ſtooped downe, hee ſaw the linnen clothes lying, yet went hee not in. Then came Simon Peter following him, and went into the ſepulchre, and ſaw the linnen clothes John 20. 1.

lie,

lay, but the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleeued: for as yet they knew not the scripture, that he should rise againe from death. Then the disciples went away againe to their owne home.

¶ Munday in Easter weeke.

The Collect.

Almighty God, which through thy onely begotten Sonne Iesus Christ, hast ouercome death, and opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

Act. 10. 34. Peter opened his mouth, and sayd: Of a trueth I perceiue, that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published thorowout all Iury (and beganne in Galilee, after the Baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about, doing good, and healing all that were oppressed of the deuill, for God was with him. And wee are witnesses of all things which hee did in the land of the Iewes, and at Hierusalem, whom they slew and hanged on a tree. Him God raised vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses chosen before of God for the same intent, which did eate and drinke with him after he rose from death. And hee commanded vs to preach vnto the people, and to testifie, that it is hee which was ordeyned of God to be the Judge of the quicke and the dead. To him giue all the Prophets witneſſe, that through his Name, whoſoeuer beleeueth in him, ſhall receiue remiſſion of ſinnes.

The Goſpell.

BEhold two of his diſciples went that ſame day to a towne called Emaus, which was from Hieruſalem about threeſcore furlongs: And they talked together of all the things that had happened. And it chanced while they communed together and reaſoned, Jeſus himſelfe drew neere, and went with them. But their eyes were holden that they ſhould not know him. And he ſayd vnto them, What maner of communications are theſe that yee haue one to another as yee walke, and are ſad? And the one of them (whoſe name was Cleophas) anſwered and ſayd vnto him, Art thou only a ſtranger in Hieruſalem, and haſt not knowen the things which haue chanced there in theſe dayes? He ſayd vnto them, What things? And they ſayd vnto him, Of Jeſus of Nazareth, which was a Prophet mighty in deede & word, before God & all the people, & how the high Prieſts and our rulers deliuered him to be condemned to death, and haue crucified him. But we truſted that it had beene he which ſhould haue redeemed Iſrael. And as touching all theſe things, to day is euen the third day that they were done. Yea, and certaine women alſo of our company made vs aſtonied, which came early vnto the Sepulchre, and found not his body, and came, ſaying, that they had ſeene a viſion of Angels, which ſaid that he was aliue. And certaine of them which were with vs, went to the ſepulchre, and found it euen ſo as the women had ſayd, but him they ſaw not. And he ſayd vnto them, O fooles, and ſlow of heart to beleeue all that the Prophets haue ſpoken: Ought not Chriſt to haue ſuffered theſe things, and to enter into his glorie? And he began at Moſes, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and he made as

Luk.24.13.

though hee would haue gone further: and they conſtrained him, ſaying, Abide with vs, for it draweth towards night, and the day is farre paſſed. And hee went in to tarry with them. And it came to paſſe, as hee ſate at meate with them, hee tooke breade, and bleſſed it, and brake, and gaue to them. And their eyes were opened, and they knew him: and he vaniſhed out of their ſight. And they ſaid betweene themſelues: Did not our heart burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they roſe vp the ſame houre, and returned againe to Hieruſalem, and found the eleuen gathered together, and them that were with them, ſaying, The Lord is riſen indeed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tueſday in Eaſter weeke.

The Collect.

Almighty Father, which haſt giuen thine only Sonne to dye for our ſinnes, and to riſe againe for our iuſtification: graunt vs ſo to put away the leauen of malice and wickedneſſe, that we may alway ſerue thee in pureneſſe of liuing and trueth, through Ieſus Chriſt our Lord.

The Epiſtle.

ts.13.26. Ye men and brethren, children of the generation of Abraham, and whoſoeuer among you feareth GOD, to you is this word of ſaluation ſent. For the inhabiters of Hieruſalem, & their rulers, becauſe they knew him not, nor yet the voices of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cauſe of death in him, yet deſired they Pilate to kill him. And when they had fulfilled all that was written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God rayſed him againe from death the third day, and hee was ſeene many dayes of them which went with him from Galilee to Hieruſalem, which are witneſſes vnto the people. And wee declare vnto you, how that the promiſe which was made vnto the Fathers, God hath fulfilled vnto their children, euen vnto vs, in that hee rayſed vp Ieſus againe, euen as it is written in the ſecond Pſalme, Thou art my Sonne, this day haue I begotten thee. As concerning that hee rayſed him vp from death, now no more to returne to corruption, hee ſayd on this wiſe, The holy promiſes made to Dauid, will I giue faithfully vnto you. Wherefore hee ſaith alſo in another place, Thou ſhalt not ſuffer thine Holy one to ſee corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on ſleepe, and was layd vnto his Fathers, and ſaw corruption. But hee whom God rayſed againe, ſaw no corruption. Bee it knowen vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiueneſſe of ſins, and that by him all that beleeue, are iuſtified from all things, from which yee could not bee iuſtified by the Law of Moſes. Beware therefore, leſt that fall on you, which is ſpoken of in the Prophets, Behold yee deſpiſers, and wonder, and periſh yee: for I doe a worke in your dayes, which yee ſhall not beleeue, though a man declare it vnto you.

The Goſpel.

IEſus ſtood in the mids of his Diſples, and ſayd vnto them, Peace bee vnto you: it is I, feare not. But they were abaſhed and afraid, and ſuppoſed that they had ſeene a Spirit. And hee ſayd vnto them, Why are yee troubled, and why doe thoughts ariſe in your hearts? Behold my hands and my feete, that it is euen I my ſelfe: handle mee, and ſee: for a ſpirit hath no fleſh and bones, as yee ſee mee haue. And when hee had thus ſpoken, he ſhewed Luk.24.36.

them his hands and his feete. And while they yet beleeued not for ioy, and wondered, hee ſayd vnto them, Haue yee here any meate? And they offered him a piece of a broyled fiſh, and of an hony combe. And hee tooke it, and did eate before them. And hee ſayd vnto them, Theſe are the wordes which I ſpake vnto you, while I was yet with you, That all muſt be fulfilled which were written of mee in the Law of Moſes, and in the Prophets, and in the Pſalmes. Then opened he their wits, that they might vnderſtand the Scriptures, and ſayd vnto them, Thus it is written, and thus it behoued Chriſt to ſuffer, and to riſe againe from death the third day, and that repentance and remiſſion of ſinnes ſhould bee preached in his Name among all Nations, and muſt begin at Hieruſalem. And yee are witneſſes of theſe things.

¶ The firſt Sunday after Eaſter.

The Collect.

ALmightie God, &c. As at the Communion on Eaſter day.

The Epiſtle.

Iohn 5.4. ALl that is borne of God, ouercommeth the world. And this is the victorie that ouercommeth the world, euen our faith. Who is he that ouercommeth the world, but hee that beleeueth that Ieſus is the ſonne of God? This Ieſus Chriſt is he that came by water and bloud: not by water onely, but by water & bloud. And it is the Spirit that beareth witneſſe, becauſe the Spirit is trueth. For there are three which beare record in heauen, The Father, the Word, & the holy Ghoſt: and theſe three are one. And there are three which beare record in earth, The Spirit, and Water, and

Blood, and theſe three are one. If wee receiue the witneſſe of men, the witneſſe of God is greater: for this is the witneſſe of God, which he teſtified of his ſonne. He that beleeueth on the Sonne of God, hath the witneſſe in himſelfe. He that beleeueth not God, hath made him a lyar, beauſe hee beleeueth not the record, that God gaue of his Sonne. And this is the record, how that God hath giuen vnto vs eternall life, and this life is in his Sonne. Hee that hath the Sonne, hath life, and hee that hath not the Sonne of God, hath not life.

The Goſpel.

THe ſame day at night, which was the firſt day of the Sabbaths, when the dores were ſhut (where the diſciples were aſſembled together, for feare of the Iewes) came Ieſus, and ſtood in the mids, and ſayd vnto them Peace bee vnto you. And when hee had ſo ſayd, hee ſhewed vnto them his hands and his ſide. Then were the diſciples glad, when they ſaw the Lord. Then ſayd Ieſus to them againe, Peace bee vnto you. As my Father ſent mee, euen ſo ſend I you alſo. And when hee had ſayd theſe wordes, hee breathed on them, and ſayd vnto them, Receiue yee the holy Ghoſt. Whoſoeuers ſinnes yee remit, they are remitted vnto them, and whoſoeuers ſinnes yee reteine, they are reteyned. Iohn 20. 1

¶ The ſecond Sunday after Eaſter

The Collect.

ALmightie God, which haſt giuen thine onely Sonne to bee vnto vs both a Sacrifice for ſinne, and alſo an enſample of godly life, giue vs the grace, that wee may alwayes moſt thankefully receiue that his ineſtimable benefite, and alſo daily endeuour our ſelues to follow the bleſſed ſteps of his moſt holy life.

The Epiſtle.

1.Pet. 2.19. This is thanke-worthy; if a man for conſcience toward God endure griefe, & ſuffer wrong vndeſerued. For what prayſe is it, if when yee be buffeted for your faults ye take it patiently? But and if when ye doe well, ye ſuffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were yee called. For Chriſt alſo ſuffered for vs, leauing vs an example, that yee ſhould follow his ſteps, which did no ſinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe, when he ſuffered, hee threatned not, but committed the vengeance to him that iudgeth righteouſly. Which his owne ſelfe bare our ſinnes in his body on the tree, that wee being deliuered from ſinne, ſhould liue vnto righteouſneſſe, by whoſe ſtripes yee were healed. For yee were as ſheepe going aſtray, but are now turned vnto the Sheepheard and Biſhop of your ſoules.

The Goſpel.

ohn 10.11. Chriſt ſaid, I am the good Shepheard. A good ſhepheard giueth his life for the ſheepe. An hired ſeruant, and hee which is not the ſhepheard, (neither the ſheepe are his owne) ſeeth the Woolfe comming, and leaueth the ſheepe, and flyeth, and the woolfe catcheth and ſcattereth the ſheepe. The hired ſeruant flyeth, becauſe hee is an hired ſeruant, and careth not for the ſheepe. I am the good Shepherd, and know my ſheepe, & am knowen of mine. As my father knoweth me, euen ſo know I alſo my Father. And I giue my life for the ſheepe. And other ſheepe I haue, which are not of this fold: them alſo muſt I bring, and they ſhall heare my voyce, and there ſhall be one folde and one ſhepheard.

The third Sunday after Eaſter.

The Collect.

ALmightie God, which ſheweſt to all men that be in errour, the light of thy truth, to the intent that they may returne into the way of righteouſneſſe: graunt vnto all them that be admitted into the fellowſhip of Chriſts Religion, that they may eſchew thoſe things that be contrary to their profeſſion, and follow all ſuch things as be agreeable to the ſame, through our Lord Ieſus Chriſt.

The Epiſtle.

DEarely beloued, I beſeech you as ſtrangers and pilgrims, abſtaine from fleſhly luſts, which fight againſt the ſoule, and ſee that yee haue honeſt conuerſation among the Gentiles, that whereas they backbite you as euill doers, they may ſee your good workes, and prayſe God in the day of viſitation. Submit your ſelues therefore euery man for the Lords ſake, whether it be vnto the King, as vnto the chiefe head, either vnto rulers, as vnto them that are ſent of him for the puniſhment of euill doers, but for the laud of them that doe well. For ſo is the will of God, that with well doing yee may ſtop the mouthes of fooliſh and ignorant men, as free, and not as hauing the libertie for a cloake of maliciouſnes, but euen as the ſeruants of God. Honour all men: loue brotherly fellowſhip: feare God: honour the King. 1.Pet.2.11.

The Goſpel.

IEſus ſaid to his diſciples, After a while ye ſhall not ſee me, and againe, After a while yee ſhall ſee me, for I goe to the Father. Then ſaid ſome of his diſciples betweene themſelues, What is this that hee Iohn 16.1

ſayeth vnto vs, After a while yee ſhall not ſee me, and againe, after a while yee ſhall ſee mee, and, that I goe to the Father? They ſaid therefore, What is this that he ſaith, After a while? Wee cannot tell what he ſaith. Ieſus perceiued that they would aſke him, and ſaid vnto them, Yee enquire of this betweene your ſelues, becauſe I ſaid, After a while ye ſhall not ſee mee, and againe, After a while ye ſhall ſee me. Verily, verily I ſay vnto you, Yee ſhall weepe and lament, but contrariwiſe the world ſhall reioyce: Ye ſhall ſorrow, but your ſorrow ſhall be turned to ioy. A woman when ſhe trauelleth, hath ſorrow, becauſe her houre is come; but aſſoone as ſhee is deliuered of the childe, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the world. And ye now therefore haue ſorrow: but I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.

¶ The fourth Sunday after Eaſter.

The Collect.

ALmighty God, which doſt make the minds of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commandeſt, and deſire that which thou doeſt promiſe, that among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, whereas true ioyes are to be found, through Chriſt our Lord.

The Epiſtle.

am.1.17. EVery good gift, & euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variableneſſe, neither ſhadow of change. Of his owne will begat hee vs with the word of truth; that we ſhould be the firſt fruites of his creatures. Wherefore, deare brethren, let euery man be ſwift to heare, ſlow to ſpeake, ſlow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthineſſe, and ſuperfluitie of maliciouſneſſe, and receiue with meekeneſſe the word that is grafted in you, which is able to ſaue your ſoules.

The Goſpel.

Iohn 16.5.

IEſus ſaid vnto his diſciples, Now goe I my way to him that ſent me, and none of you aſketh me whither I goe: but becauſe I haue ſaid ſuch things vnto you, your hearts are full of ſorrow. Neuertheleſſe, I tell you the trueth, It is expedient for you that I goe away. For if I goe not away, that Comforter will not come vnto you: but if I depart, I will ſend him vnto you. And when he is come, he will rebuke the world of ſinne, and of righteouſneſſe, and of iudgement. Of ſinne, becauſe they beleeue not on me. Of righteouſneſſe, becauſe I goe to my Father, and ye ſhall ſee me no more. Of iudgement, becauſe the prince of this world is iudged alreadie. I haue yet many things to ſay vnto you, but ye cannot beare them away now. Howbeit, when he is come (which is the ſpirit of trueth) he will lead you into all trueth. He ſhall not ſpeake of himſelfe, but whatſoeuer hee ſhall heare, that ſhall he ſpeake, and he will ſhew you things to come. He ſhall glorifie me: for he ſhall receiue of mine, and ſhall ſhew vnto you. All things that the Father hath, are mine: therfore ſaid I vnto you, That he ſhall take of mine, and ſhew vnto you.

The fift Sunday after Eaſter.

The Collect.

LOrd, from whom all good things do come, grant vs thy humble ſeruants, that by thy holy inſpiration we may thinke thoſe things that be good, & by thy mercifull guiding may performe the ſame, through our Lord Ieſus Chriſt.

The Epiſtle.

Iam. 1. 22.

SEe that ye be doers of the word & not hearers onely, deceiuing your owne ſelues. For if any man heare the word, & declareth not the ſame by his workes, he is like vnto a man beholding his bodily face in a glaſſe:

for aſſoone as he hath looked on himſelfe, he goeth his way, and forgetteth immediatly what his faſhion was. But who ſo looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetfull hearer, but a doer of the worke) the ſame ſhall be happy in his deede. If any man among you ſeeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this, To viſite the fatherleſſe and widowes in their aduerſitie, and to keepe himſelfe vnſpotted of the world.

The Goſpel.

ohn 16. 23.

Verily, verily I ſay vnto you, whatſoeuer ye aſke the Father in my Name, he will giue it you. Hitherto haue ye aſked nothing in my Name. Aſke, and ye ſhall receiue, that your ioy may be full. Theſe things haue I ſpoken vnto you by prouerbs. The time will come, when I ſhal no more ſpeake vnto you by prouerbs, but I ſhall ſhew you plainely from my Father. At that day ſhall ye aſke in my Name, and I ſay not vnto you, that I will ſpeake vnto my Father for you: for the Father himſelfe loueth you, becauſe ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Againe I leaue the world, and goe to the Father. His diſciples ſayd vnto him, Loe, now thou talkeſt plainely, and ſpeakeſt no prouerb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſke thee any queſtion, therefore beleeue we that thou cameſt from God. Ieſus anſwered them, Now ye doe beleeue: behold, the houre draweth nigh, and is alreadie come, that yee ſhall be ſcattered euery man to his owne, and ſhall leaue me alone: and yet am I not alone, for the Father is with me. Theſe words haue I ſpoken vnto you, that in me ye might haue peace, for in the world ſhall yee haue tribulation: But be of good cheare, I haue ouercome the world.

The Aſcenſion day.

The Collect.

GRant we beſeech thee, Almightie God, that like as wee doe beleeue thy onely begotten Sonne our Lord to haue aſcended into the heauens: ſo wee may alſo in heart and minde thither aſcend, & with him continually dwell.

The Epiſtle.

Acts 1.1

IN the former treatiſe (deare Theophilus) wee haue ſpoken of all that Ieſus began to doe and teach, vntill the day in which hee was taken vp, after that hee through the holy Ghoſt had giuen commandements vnto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion (and that by many tokens) appearing vnto them fourty dayes, and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the Father, whereof (ſaith he) ye haue heard of me. For Iohn truely baptized with water: but ye ſhall be baptized with the holy Ghoſt, after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And hee ſaid vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in all Iury, and in Samaria, and euen vnto the worlds end. And when he had ſpoken theſe things, while they beheld, he was taken vp on high, & a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſayd, Yee men of Galilee, why ſtand yee gazing v into heauen? This ſame Ieſus which is taken vp from yo into heauen, ſhall ſo come, euen as yee haue ſeene him go int heauen.

The Goſpel.

Marke 16. 14.

IEſus appeared vnto the eleuen, as the ſate at meate, and caſt in their teeth the vnbeliefe and hardneſſe of heart, becau they beleeued not them which had ſeene that he was riſen againe from the dead. And he ſayd vnto them, Goe yee into al the world, and preach the Goſpel vnt all creatures: Hee that beleeueth and i baptized ſhall bee ſaued: But hee that beleeueth not, ſhall be damned. And theſe tokens ſhall follow them that beleeue. In my Name they ſhall caſt out Deuils, they ſhall ſpeak with new tongues, they ſhall driue away Serpents, and i they drinke any deadly thing, it ſhall not hurt them: the ſhall lay their hands on the ſicke, and they ſhall recouer. So when the Lord had ſpoken vnto them, hee was receiued into heauen, and is on the right hand of God. And they wen foorth and preached euerie where, the Lord working wit them, and confirming the word with miracles following.

¶ Sunday after Aſcenſion day.

The Collect.

O God, the King of glorie, which haſt exalted thine onely Sonne Ieſus Chriſt, with great triumph vnto thy kingdome in heauen; wee beſeech thee, leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place, whither our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The

The Epiſtle.

1.Pet.4.7. THe end of all things is at hand. Bee yee therefore ſober, and watch vnto prayer. But aboue all things haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Bee yee harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters of the manifold graces of God. If any man ſpeake, let him talke as the words of God. If any man miniſter, let him doe it as of the ability which God miniſtreth to him, that God in all things may bee glorified through Ieſus Chriſt, to whom bee prayſe and dominion for euer and euer. Amen.

The Goſpel.

Iohn 15.26. WHen the comforter is come, whom I will ſend vnto you from the father (euen the Spirit of trueth, which proceedeth of the Father) he ſhall teſtifie of mee, and yee ſhall beare witneſſe alſo, becauſe yee haue beene with me from the beginning. Theſe things haue I ſayd vnto you, becauſe ye ſhould not be offended. They ſhall excommunicate you, yea, the time ſhall come, that whoſoeuer killeth you, will thinke that hee doth God ſeruice. And ſuch things will they doe vnto you, becauſe they haue not knowen the Father, neither yet mee. But theſe things haue I tolde you, that when the time is come, yee may remember then that I tolde you.

ℭ Whitſunday.

The Collect.

GOD which as vpon this day haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit: Graunt vs by the ſame Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Chriſt Ieſus our Sauiour, who liueth and reigneth with thee, in the vnitie of the ſame Spirit, one God, world without end. Amen.

The Epiſtle.

Acts 2.1. When the fiftie dayes were come to an end, they were all with one accord together in one place. And ſuddenly there came a ſound from heauen, as it had been the comming of a mighty winde, and it filled all the houſe where they ſate. And there appeared vnto them clouen tongues, like as they had beene fire, and it ſate vpon each one of them, and they were all filled with the holy Ghoſt, and began to ſpeake with other tongues, euen as the ſame Spirit gaue them vtterance. Then were dwelling at Hieruſalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noyſed about, the multitude came together, & were aſtonied, becauſe that euery man heard them ſpeake with his owne language. They wondred all and marueiled, ſaying among themſelues, Behold, are not all theſe which ſpeake, of Galilee? And how heare we euery man his owne tongue, wherein wee were borne? Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Iury, and Cappadocia, of Pontus, and Aſia, Phrygia, and Pamphylia, of Egypt, and of the parts of Lybia, which is beſide Cyrene, and ſtrangers of Rome, Iewes and Proſelites, Creetes and Arabians, wee haue heard them ſpeake in our owne tongues the great workes of God.

The Goſpel.

Iohn 14.15. IEſus ſaid vnto his diſciples, If ye loue mee, keepe my Commandements, and I wil pray the Father, and hee ſhall giue you another Comforter, that he may abide with you for euer, euen the Spirit of Trueth, whom the world cannot receiue, becauſe the world ſeeth him not, neyther knoweth him: But yee know him, for hee dwelleth with you, and ſhall bee in you. I will not leaue you comfortleſſe, but will come to you. Yet a little while, and the world ſeeth mee no more, but yee ſee mee: For I liue, and yee ſhall liue. That day ſhall yee know that I am in my Father, and you in mee, and I in you. Hee that hath my Commandements, and keepeth them, the ſame is hee that loueth mee. And hee that loueth mee, ſhall be loued of my Father, and I will loue him, and will ſhew mine owne ſelfe vnto him. Iudas ſaith vnto him, (not Iudas Iſcariot) Lord, what is done, that thou wilt ſhew thy ſelfe vnto vs, and not vnto the world? Ieſus anſwered, and ſayd vnto him, If a man loue mee, hee will keepe my ſayings, and my Father will loue him, and wee will come vnto him, and dwell with him. Hee that loueth mee not, keepeth not my ſayings. And the word which yee heare is not mine, but the Fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the Comforter, which is the holy Ghoſt, whom my Father will ſend in my Name, hee ſhall teach you all things, and bring all things to your remembrance, whatſoeuer I haue ſayd vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts bee grieued, neither feare. Yee haue heard how I ſayd vnto you, I goe and come againe vnto you. If yee loued me, ye would verily reioyce, becauſe I ſayd, I goe vnto the Father: for the Father is greater then I. And now haue I ſhewed you before it come, that when it is come to paſſe, yee might beleeue. Heereafter will I not talke many wordes vnto you: for the prince of this world commeth, and hath nought in me, but that the world may know that I loue the Father. And as the Father gaue mee commandement, euen ſo doe I.

¶ Munday in Whitſun weeke.

The Collect.

GOD, which as vpon this day haſt taught the hearts, &c.

As vpon Whitſunday.

The Epiſtle.

Act. 10. 34. THen Peter opened his mouth, and ſaid, Of a trueth I perceiue, that there is no reſpect of perſons with God: but in all people, he that feareth him, and worketh righteouſneſſe, is accepted with him. Yee know the preaching that God ſent vnto the children of Iſrael, preaching peace by Jeſus Chriſt, which is Lord ouer all things. Which preaching was publiſhed throwout all Jury (and began in Galilee, after the Baptiſme which John preached) how God annoynted Jeſus of Nazareth with the holy Ghoſt, and with power. Which Jeſus went about doing good, and healing all that were oppreſſed of the Deuill: for God was with him. And wee are witneſſes of all things which hee did in the land of the Jewes, and at Hieruſalem: whom they ſlew and hanged on a tree: him God rayſed vp the third day, and ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen before of God for the ſame intent) which did eate and drinke with him after hee roſe from death. And hee commanded vs to preach vnto the people, and to teſtifie that it is hee which was ordayned of God to be the Judge of quicke & dead. To him giue all the Prophets witneſſe, that through his Name, whoſoeuer beleeueth in him, ſhall receiue remiſſion of ſinnes. While Peter yet ſpake theſe wordes, the holy Ghoſt fell on all them which heard the preaching. And they of the Circumciſion, which beleeued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy Ghoſt. For they heard them ſpeake with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not bee baptized, which haue receiued the holy Ghoſt as well as wee? And hee commaunded them to bee baptized in the Name of the Lord. Then prayed they him to tarrie a few dayes.

The Goſpel.

SO God loued the world, that hee gaue his onely begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. For God ſent not his Son into the world to condemne the world, but that the world through him might be ſaued. Hee that beleeueth on him, is not condemned. But hee that beleeueth not, is condemned alreadie, becauſe hee hath not beleeued in the Name of the onely begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darkeneſſe more then light, becauſe their deedes were euill. For euerie one that euill doeth, hateth the light, neither commeth to the light, leſt his deedes ſhould bee reproued. But hee that doeth the trueth, commeth to the light, that his deedes may be knowen, how that they are wrought in God. Ioh.3.16.

¶ Tueſday in Whitſun weeke.

The Collect.

God which as, &c. ¶ As vpon Whitſunday.

The Epiſtle.

When the Apoſtles which were at Hieruſalem heard ſay that Samaria had receiued the word of God, they ſent vnto them Peter and Iohn: which when they were come downe, prayed for them that they might receiue the holy Ghoſt. For as yet hee was come on none of them, but they were baptized onely in the Name of Chriſt Ieſu. Then layd they their hands on them, and they receiued the holy Ghoſt. Act.8.14.

The Goſpel.

Iohn 10. 1.

VErily, verily I ſay vnto you, Hee that entreth not in by the doore into the ſheepefold, but climeth vp ſome other way, the ſame is a thiefe and a murtherer. But hee that entreth in by the doore, is the Sheepeheard of the ſheepe: to him the Porter openeth and the ſheepe heare his voyce, and hee calleth his owne ſheepe by name, and leadeth them out. And when hee hath ſent forth his owne ſheepe, hee goeth before them, and the ſheepe follow him, for they know his voyce. A ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers. This prouerbe ſpake Ieſus vnto them, but they vnderſtood not what things they were which he ſpake vnto them. Then ſayd Ieſus vnto them againe, Verily, verily I ſay vnto you, I am the doore of the ſheepe. All, euen as many as came before mee, are theeues and murderers, but the ſheepe did not heare them. I am the doore, by mee if any enter in, hee ſhall be ſafe, and ſhall goe in and out, and finde paſture. A theefe commeth not but for to ſteale, kill, and deſtroy. I am come that they might haue life, and that they might haue it more abundantly.

¶ Trinitie Sunday.

The Collect.

ALmightie and euerlaſting God, which haſt giuen vnto vs thy ſeruants grace, by the confeſſion of a true faith, to acknowledge the glorie of the eternall Trinitie, and in the power of the diuine Maieſtie, to worſhip the Vnitie: Wee beſeech thee, that through the ſtedfaſtneſſe of this faith, we may euermore be defended from all aduerſity, which liueſt and reigneſt one God, world without end, Amen.

The Epiſtle.

After this I looked, and behold a doore was open in Heauen, and the firſt voyce which I heard was as it were of a Trumpet talking with mee, which ſayd, Come vp hither, and I will ſhew thee things which muſt bee fulfilled heereafter. And immediately I was in the Spirit, and behold, a ſeate was ſet in Heauen, and one ſate on the the ſeate. And hee that ſate, was to looke vpon, like vnto a Iaſper ſtone, and a Sardine ſtone. And there was a rainebow about the ſeate, in ſight like vnto an Emerald. And about the ſeate were foure and twentie ſeates, and vpon the ſeates foure and twenty Elders ſitting, clothed in white rayment, and had on their heads crownes of gold. And out of the Seate proceeded lightning, and thundring, and voyces. And there were ſeuen lamps of fire burning before the ſeat, which are the ſeuen Spirits of God: and before the ſeat there was a Sea of glaſſe like vnto Chriſtall, and in the middes of the ſeat, and round abount the ſeat, were foure beaſts full of eyes before & behind. And the firſt beaſt was like a Lion, & the ſecond beaſt like a Calfe, & the third beaſt had a face like a man, and the fourth beaſt was like a flying Eagle. And the foure beaſts had each of them ſixe wings about him, & they were full of eyes within. And they did not reſt day neither night, ſaying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when thoſe beaſts gaue glorie, and honour, and thankes to him that ſate on the ſeat (which liueth for euer and euer) the foure and twenty Elders fell downe before him that ſate on the Throne, and worſhipped him that liueth for euer, and caſt their Crownes before the Throne, ſaying, Thou art worthy, O Lord our God, to receiue glory, and honour, and power, for thou haſt created all things, and for thy wils ſake they are and were created. Apoc. 4. 1.

The Goſpell

oh.3.1. THere was a man of the Phariſees, named Nicodemus, a ruler of the Iewes. The ſame came to Ieſus by night, and ſayd vnto him, Rabbi, wee know that thou art a Teacher come from God: For no man could doe ſuch miracles as thou doeſt, except God were with him. Ieſus anſwered, and ſayd vnto him, Verily, verily I ſay vnto thee, Except a man bee borne from aboue, hee cannot ſee the kingdome of God. Nicodemus ſayd vnto him, How can a man bee borne when hee is olde? Can hee enter into his mothers wombe, and bee borne againe? Ieſus anſwered, Verily, verily I ſay vnto thee, Except a man bee borne of water and of the ſpirit, he cannot enter into the kingdome of God. That which is borne of the fleſh, is fleſh: and that which is borne of the ſpirit, is ſpirit. Maruaile not thou that I ſayd vnto thee, Yee muſt bee borne from aboue. The winde bloweth where it liſteth, and thou heareſt the ſound thereof, but thou canſt not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the Spirit. Nicodemus anſwered, and ſaid vnto him, How can theſe things bee? Ieſus anſwered, and ſayd vnto him, Art thou a Maſter in Iſrael, and knoweſt not theſe things? Verily, verily I ſay vnto thee, Wee ſpeake that we know, and teſtifie that wee haue ſeene, and yee receiue not our witneſſe. If I haue told you earthly things, and yee beleeue not, how ſhall yee beleeue if I tell you of heauenly things? And no man aſcendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moſes lift vp the Serpent in the wilderneſſe, euen ſo muſt the Sonne of man bee lift vp, that whoſoeuer beleeueth in him, periſh not, but haue life euerlaſting.

¶ The firſt Sunday after Trinitie.

The Collect.

GOD the ſtrength of all them that truſt in thee, mercifully accept our prayers: and becauſe the weakeneſſe of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy Commandements wee may pleaſe thee both in will and deede, through Ieſus Chriſt our Lord.

The Epiſtle.

DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. Hee that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs ward, becauſe that God ſent his onely begotten Sonne into the world, that wee might liue through him. Herein is loue, not that wee loued God, but that hee loued vs, and ſent his Sonne to bee the agreement for our ſinnes. Dearely beloued, if God ſo loued vs, wee ought alſo one to loue another. No man hath ſeene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know wee that wee dwell in him, and hee in vs, becauſe hee hath giuen vs of his Spirit: and wee haue ſeene, and doe teſtifie, that the Father ſent the Sonne to bee the Sauiour of the world. Whoſoeuer confeſſeth that Ieſus is the Sonne of God, in him dwelleth God, and hee in God. And wee haue knowen, and beleeued the loue that GOD hath to vs. GOD is loue, and hee that dwelleth in loue dwelleth in GOD, and GOD in him. Herein is the loue perfect in vs, that wee ſhould truſt in the day of Iudgement: for as hee is, euen ſo are wee in this world. 1. Ioh. 4.

There is no feare in loue, but perfect loue caſteth out feare: for feare hath painefulneſſe. Hee that feareth, is not perfect in loue. Wee loue him, for he loued vs firſt. If any man ſay, I loue God, & yet hate his brother, he is a lyar. For how can hee that loueth not his brother, whom hee hath ſeene, loue God whom hee hath not ſeene? And this commaundement haue we of him, that hee which loueth God, ſhould loue his brother alſo.

The Gospel.

Luk. 16.19. There was a certaine rich man, which was clothed in purple and fine white, and fared deliciouſly euery day. And there was a certaine begger named Lazarus, which lay at his gate full of ſores, deſiring to be refreſhed with the crumbes which fell from the rich mans board, and no man gaue vnto him: the Dogges came alſo and licked his ſores. And it fortuned that the begger died, and was carried by the Angels into Abrahams boſome. The rich man alſo died, and was buried. And being in hell in torments, hee lift vp his eyes, and ſaw Abraham afarre off, and Lazarus in his boſome, and hee cried, and ſayd, Father Abraham, haue mercie on mee, and ſend Lazarus, that hee may dippe the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham ſayd, Sonne, remember that thou in thy life time receiuedſt thy pleaſure, and contrarywiſe, Lazarus receiued paine, but now hee is comforted, and thou art puniſhed. Beyond all this, betweene vs and you there is a great ſpace ſet, ſo that they which would goe from hence to you cannot, neyther may come from thence to vs. Then hee ſayd, I pray thee therefore father, ſend him to my fathers houſe (for I haue fiue brethren) for to warne them, leſt they come alſo into this place of torment. Abraham ſayd vnto him, They haue Moſes and the Prophets, let them heare them. And hee ſayd, Nay father Abraham, but if one come vnto them from the dead, they will repent. Hee ſayd vnto him, If they heare not Moſes and the

Prophets, neither will they beleeue though one ariſe from death againe.

¶ The ſecond Sunday after Trinitie.

The Collect.

LOrd make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer fayleſt to helpe and gouerne them, whom thou doeſt bring vp in thy ſtedfaſt loue. Grant this, &c.

The Epiſtle.

MArvayle not, my brethren, though the world hate you. 1. Ioh. 3. 13. We know that we are tranſlated from death vnto life, becauſe wee loue the brethren. Hee that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlayer. And ye know that no manſlayer hath eternall life abiding in him. Hereby perceiue wee loue, becauſe he gaue his life for vs, and wee ought to giue our liues for the brethren. But who ſo hath this worlds good, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deede and in veritie. Hereby wee know that wee are of the verity, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we truſt to God ward, and whatſoeuer wee aske, wee receiue of him, becauſe wee keepe his Commandements, and doe thoſe things which are pleaſant in his ſight. And this is his Commandement, that we beleeue on the Name of his Son Ieſus Chriſt, and loue one another, as he gaue commandement. And he that keepeth his Commandements, dwelleth in him, and hee in him: and hereby we know that hee abideth in vs, euen by the Spirit which hee hath giuen vs.

The

The Goſpel.

Luk. 14.16. A Certaine man ordained a great ſupper, and bade many, and ſent his ſeruant at ſupper time to ſay to them that were bidden, Come, for all things are now ready. And they all at once beganne to make excuſe. The firſt ſayd vnto him, I haue bought a farme, and I muſt needes goe and ſee it, I pray thee haue me excuſed. And another ſaid, I haue bought fiue yoke of Oxen, and I go to proue them, I pray thee haue me excuſed. And another ſayd, I haue marryed a wife, and therefore I cannot come. And the ſeruant returned, and brought his maſter word againe thereof. Then was the goodman of the houſe diſpleaſed, and ſayd to his ſeruant, Goe out quickly into the ſtreetes and quarters of the Citie, and bring in hither the poore and feeble, and the halt and blinde. And the ſeruant ſayd, Lord, it is done as thou haſt commanded, and yet there is roome. And the Lord ſayd vnto his ſeruant, Goe out into the high waies and hedges, and compell them to come in, that my houſe may bee filled. For I ſay vnto you, that none of theſe men which were bidden, ſhall taſte of my ſupper.

¶ The third Sunday after Trinitie.

The Collect.

LOrd, wee beſeech thee mercifully to heare vs, and vnto whom thou haſt giuen an heartie deſire to pray, grant that by thy mightie ayde we may be defended, through Ieſus Chriſt our Lord.

The Epiſtle.

1. Pet. 5. 5. SUbmit your ſelues euery man one to another, knit your ſelues together in lowlineſſe of minde: For God reſiſteth the proude, and giueth grace to the humble, Submit your ſelues therefore vnder the

mightie hand of God, that he may exalt you when the time is come. Caſt all your care vpon him, for he careth for you. Be ſober and watch: for your aduerſarie the deuill, as a roaring Lyon, walketh about, ſeeking whom he may deuoure: whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glorie by Chriſt Ieſus, ſhall his owne ſelfe (after that ye haue ſuffered a little affliction) make you perfect, ſettle, ſtrengthen and ſtabliſh you. To him be glory and dominion for euer and euer. Amen.

The Goſpel.

Luke 15.1. Then reſorted vnto him all the Publicanes and ſinners for to heare him. And the Phariſees & Scribes murmured, ſaying, He receiueth ſinners, and eateth with them. But he put foorth this parable vnto them, ſaying, What man among you, hauing an hundred ſheepe, (if he loſe one of them) doth not leaue ninetie and nine in the wilderneſſe, and goeth after that which is loſt, vntill he finde it? And when hee hath found it, he layeth it on his ſhoulders with ioy; and aſſoone as hee commeth home, he calleth together his louers and neighbours, ſaying vnto them, Reioyce with mee, for I haue found my ſheepe which was loſt. I ſay vnto you, that likewiſe ioy ſhall be in heauen ouer one ſinner that repenteth, more then ouer ninetie and nine iuſt perſons, which neede no repentance. Eyther what woman, hauing ten groates, (if ſhee loſe one) doeth not light a candle, and ſweepe the houſe, and ſeeke diligently till ſhee finde it? And when ſhee hath found it, ſhee calleth her louers and her neighbours together, ſaying, Reioyce with mee, for I haue found the groat which I loſt. Likewiſe I ſay vnto you, ſhall there be ioy in the preſence of the Angels of God, ouer one ſinner that repenteth.

The

The Collect.

GOd the protectour of all that truſt in thee, withou whom nothing is ſtrong, nothing is holy: increa and multiply vpon vs thy mercy, that thou being ou ruler and guide, we may ſo paſſe through things temporall, that we finally loſe not the things eternall: Grant this, heauenly Father, for Jeſus Chriſts ſake our Lord.

The Epiſtle.

Rom. 8.18. I Suppoſe that the afflictions of this life are no worthy of the glory which ſhall be ſhewed vpon vs. For the feruent deſire of the creature abideth, looking when the ſonnes of God ſhall appeare, becauſ the creature is ſubdued to vanitie againſt the will thereof, but for his will which hath ſubdued the ſame in hope. For the ſame creature ſhall be deliuered from the bondage of corruption, into the glorious libertie of the ſonnes of God. For we know that euery creature groneth with vs alſo, and trauaileth in paine, euen vnto this time: not onely it, but we alſo which haue the firſt fruits of the Spirit, mourn in our ſelues alſo, and wait for the adoption of the children of God, euen the deliuerance of our bodies.

The Goſpel.

Luke 6.36. BEe yee mercifull, as your Father alſo is mercifull. Iudge not, and ye ſhall not be iudged. Condemne not, and yee ſhall not be condemned. Forgiue, and yee ſhall bee forgiuen. Giue, and it ſhall be giuen vnto you, good meaſure, and preſſed downe, and ſhaken together, and running ouer, ſhall men giue into your boſomes. For with the ſame meaſure that yee mete withall, ſhall other men mete to you againe. And he put foorth a ſimilitude vnto them, Can the blind leade the blinde? Doe they not both fall into the ditch? The diſciple is not aboue his maſter. Euery man ſhall be perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye? Either how canſt thou ſay to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Firſt, thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

The fift Sunday after Trinitie.

The Collect.

GRant, Lord, wee beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe, through Ieſus Chriſt our Lord.

The Epiſtle.

BEe you all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, meeke, not rendring euill for euill, or rebuke for rebuke: but contrariwiſe bleſſe, knowing that ye are thereunto called, euen that yee ſhould bee heires of the bleſſing. For hee that doth long after life, and loueth to ſee good dayes, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchew euill and doe good, let him ſeeke peace, and enſue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is he that will harme you, if yee follow that which is good? Yea, happy are ye if any trouble happen vnto you for righteouſneſſe ſake. Be not ye afraid for any terrour of them, neither be ye troubled: but ſanctifie the Lord God in your hearts. 1.Pet.3.8.

The Goſpel.

IT came to paſſe, that when the people preaſſed vpon him to heare the word of God, hee ſtood by the lake of Genezareth, and ſaw two ſhips ſtand by the lakes ſide, but the fiſhermen were gone out of them, Luke 5.1.

and were waſhing their nets. And he entred into one of th ſhips (which pertained to Simon) and prayed him that he would thruſt out a little from the land. And he ſate downe, and taught the people out of the ſhip. When he had left ſpeaking, hee ſaid vnto Simon, Lanch out into the deepe, and le ſlip your nets to make a draught. And Simon anſwered and ſayd vnto him, Maſter, we haue laboured all night, and haue taken nothing. Neuertheleſſe, at thy commandement I will looſe foorth the net. And when they had ſo done, they incloſed a great multitude of fiſhes. But their net brake, and they beckened to their fellowes, which were in the other ſhip, that they ſhould come and helpe them. And they came an filled both ſhips, that they ſunke againe. When Simon Peter ſaw this, he fell downe at Ieſus knees, ſaying, Lord, goe from mee, for I am a ſinfull man. For he was aſtonied, and all that were with him, at the draught of fiſhes which they had taken: And ſo was alſo Iames and Iohn the ſonnes of Zebedee, which were partners with Simon. And Ieſus ſaid vnto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the ſhips to land, and forſooke all, and followed him.

¶ The ſixt Sunday after Trinitie.

The Collect.

GOD which haſt prepared to them that loue thee, ſuch good things as paſſe mans vnderſtanding: powre into our hearts ſuch loue toward thee, that wee louing thee in all things, may obtaine thy promiſes, which exceed all that we can deſire, through Ieſus Chriſt our Lord.

The Epiſtle.

Rom.6.3. KNow yee not, that all wee which are baptized in Ieſus Chriſt, are baptized to die with him? wee are buried then with him by baptiſme for to die, that likewiſe as Chriſt was rayſed from death by the glory of the father, euen ſo we alſo ſhould walke in a new life. For if wee be grafted in death like vnto him, euen ſo ſhall we be partakers of the holy reſurrection: knowing this, that our old man is crucified with him alſo, that the body of ſinne might vtterly be deſtroyed, that henceforth we ſhould not be ſeruants vnto ſinne. For hee that is dead, is iuſtified from ſinne. Wherefore, if wee be dead with Chriſt, we beleeue that we ſhall liue alſo with him: Knowing that Chriſt being rayſed from death, dieth no more, death hath no more power ouer him. For as touching that he died, he died concerning ſinne once: and as touching that he liueth, he liueth vnto God. Likewiſe conſider yee alſo that yee are dead as touching ſinne, but are aliue vnto God, through Jeſus Chriſt our Lord.

The Goſpel.

IEſus ſayd vnto his diſciples, Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſees, yee cannot enter into the kingdome of heauen. Yee haue heard that it was ſayd vnto them of old time, Thou ſhalt not kill: whoſoeuer killeth, ſhall bee in danger of Judgement. But I ſay vnto you, that whoſoeuer is angry with his brother vnaduiſedly, ſhall be in danger of Judgement. And whoſoeuer ſaith vnto his brother, Racha, ſhall be in danger of a Councell. But whoſoeuer ſaith, Thou foole, ſhall be in danger of hell fire. Therefore, if thou offereſt thy gift at the altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thine offering before the altar, and go thy way firſt, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduerſarie quickly whiles thou art in the way with him, leſt at any time the aduerſarie deliuer thee to the Judge, and the Judge deliuer thee to the miniſter, and then thou be caſt into priſon. Verily I ſay vnto thee, thou ſhalt not come out thence, till thou haſt payed the vttermoſt farthing. Matth. 5. 20.

The Collect.

LOrd of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increaſe in vs true Religion, nouriſh vs with all goodneſſe, and of thy great mercie keepe vs in the ſame, through Ieſus Chriſt our Lord.

The Epiſtle.

Rom. 6.19.

I Speake groſly, becauſe of the infirmitie of your fleſh. As yee haue giuen your members ſeruants to vncleanneſſe, and to iniquitie (from one iniquitie to another) euen ſo now giue ouer your members ſeruants vnto righteouſneſſe, that yee may bee ſanctified. For when yee were ſeruants of ſinne, yee were voyde of righteouſneſſe. What fruit had yee then in thoſe things whereof ye are now aſhamed? For the end of thoſe things is death. But now are yee deliuered from ſinne, and made the ſeruants of God, and haue your fruit to be ſanctified, and the end euerlaſting life. For the reward of ſinne is death, but eternal life is the gift of God, through Ieſus Chriſt our Lord.

The Goſpel.

Marke 8.1.

IN thoſe dayes when there was a very great company, and had nothing to eate, Ieſus called his diſciples vnto him, and ſaid vnto them, I haue compaſſion on the people, becauſe they haue bene now with me three dayes, and haue nothing to eate, and if I ſend them away faſting to their owne houſes, they ſhall faint by the way: for diuerſe of them came from farre. And his diſciples anſwered him, Where ſhould a man haue bread here in the wilderneſſe, to ſatiſfie theſe? And hee aſked them, How many loaues haue yee? They ſaid, Seuen. And he commanded the people to ſit downe on the ground. And he tooke the ſeuen loaues, and when he had giuen thanks, he brake, and gaue to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes: and when he had bleſſed, he commanded them alſo to be ſet before them. And they did eate, and were ſufficed. And they tooke vp of the broken meate that was left, ſeuen baſkets full. And they that did eate, were about foure thouſand. And he ſent them away.

¶ The eighth Sunday after Trinitie.

The Collect.

GOD whoſe prouidence is neuer deceiued, wee humbly beſeech thee, that thou wilt put away from vs all hurtfull things, and giue thoſe things which be profitable for vs, through Ieſus Chriſt our Lord.

The Epiſtle.

Rom.8.12.

Brethren, we are debters, not to the fleſh, to liue after the fleſh: for if ye liue after the fleſh, ye ſhal die. But if yee, through the ſpirit, doe mortifie the deedes of the bodie, yee ſhall liue. For as many as are led by the ſpirit of God, they are the ſonnes of God. For yee haue not receiued the ſpirit of bondage to feare any more: but ye haue receiued the Spirit of adoption, whereby we cry, Abba, Father. The ſame Spirit certifieth our Spirit that we are the ſonnes of God. If we be ſonnes, then are we alſo heyres, the heyres (I meane) of God, and heyres annexed with Chriſt, if ſo be that wee ſuffer with him, that wee may alſo be glorified together with him.

The Goſpel.

Matth.7.1

Beware of falſe Prophets, which come to you in ſheepes clothing, but inwardly they are rauening Wolues: yee ſhall know them by their fruits. Doe men gather grapes of thornes? or figges of thiſtles? Euen ſo euery good tree bringeth forth good fruits: but a corrupt tree bringeth forth euil fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euerie tree that bringeth not foorth good fruit, is hewen downe, and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not euery one that ſaith vnto me, Lord, Lord, ſhal enter into the kingdome of heauen: but he that doth the will of my Father, which is in heauen.

The ninth Sunday after Trinitie.

The Collect.

GRant to vs, Lord, wee beſeech thee, the ſpirit to thinke and doe alwayes ſuch things as be rightfull, that wee which cannot be without thee, may by thee be able to liue according to thy will, through Ieſus Chriſt our Lord.

The Epiſtle.

1.Cor.10.1. BRethren, I would not that ye ſhould be ignorant, how that our fathers were all vnder the cloude, and all paſſed thorow the ſea, and were all baptized vnder Moſes in the cloude, and in the ſea, and did all eate of one ſpirituall meate, and did all drinke of one ſpiritual drinke: and they dranke of the ſpirituall rocke that followed them, which rocke was Chriſt. But in many of them had God no delight: for they were ouerthrowne in the wilderneſſe. Theſe are enſamples to vs, that we ſhould not luſt after euill things, as they luſted, and that we ſhould not be worſhippers of images, as were ſome of them, according as it is written: The people ſate downe to eate and drinke, and roſe vp to play. Neither let vs be defiled with fornication, as ſome of them were defiled with fornication, ⁊ fell in one day three and twentie thouſand. Neither let vs tempt Chriſt, as ſome of them tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroyer. All theſe things happened vnto them for examples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath none other temptation taken you but ſuch as followeth the nature of man. But God is faithfull, which ſhall not ſuffer you to be tempted aboue your ſtrength, but ſhall in the midſt of temptation make a way that ye may be able to beare it.

The Goſpel.

IEſus ſayd vnto his diſciples, There was a certaine rich man which had a Steward, and the ſame was accuſed vnto him that hee had waſted his goods. And he called him, and ſaid vnto him, How is it that I heare this of thee? Giue accompts of thy Stewardſhip, for thou mayeſt be no longer Steward. The Steward ſaid within himſelfe, What ſhall I doe? for my maſter taketh away from me the Stewardſhip. I cannot dig, and to beg I am aſhamed. I wote what to do, that when I am put out of the Stewardſhip, they may receiue me into their houſes. So when he had called all his maſters debters together, hee ſayd vnto the firſt, How much oweſt thou vnto my maſter? And he ſaid, An hundred tunnes of oyle. And he ſaid vnto him, Take thy bill, and ſit downe quickly, and write fiftie. Then ſayd he to another, How much oweſt thou? And hee ſaid, An hundred quarters of wheate. He ſayd vnto him, Take thy bill, and write foureſcore. And the Lord commended the vniuſt Steward, becauſe he had done wiſely. For the children of this world are in their Nation wiſer then the children of light. And I ſay vnto you, Make you friends of the vnrighteous Mammon, that when ye ſhall haue neede, they may receiue you into euerlaſting habitations. Luke 16.1.

¶ The tenth Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble ſeruants: & that they may obtaine their petitions, make them to aſke ſuch things as ſhal pleaſe thee, through Ieſus Chriſt our Lord.

The Epiſtle.

COncerning ſpirituall things, brethren, I would not haue you ignorant. Yee know that yee were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherefore I declare vnto 1.Cor. 12.1

you, that no man ſpeaking by the Spirit of God, defieth Jeſus. Alſo no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. There are diuerſities of gifts, yet but one Spirit. And there are differences of adminiſtrations, and yet but one Lord. And there are diuers maners of operations, & yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through the Spirit the vtterance of wiſedome, to another is giuen the vtterance of knowledge by the ſame Spirit, to another is giuen faith by the ſame Spirit, to another the gift of healing by the ſame Spirit, to another power to do miracles, to another to propheſie, to another iudgement to diſcerne Spirits, to another diuers tongues, to another the interpretation of tongues: and theſe all worketh the ſelfe ſame Spirit, diuiding to euery man a ſeuerall gift, euen as he will.

The Goſpel.

Luk.19.41. AND when hee was come neere to Hieruſalem, he beheld the Citie, and wept on it, ſaying, If thou hadſt knowen thoſe things which belong vnto thy peace, euen in this thy day, thou wouldeſt take heede: but now are they hid from thine eyes. For the dayes ſhall come vnto thee, that thine enemies ſhall caſt a banke about thee, and compaſſe thee round, and keepe thee in on euery ſide, and make thee euen with the ground, and thy children which are in thee: and they ſhall not leaue in thee one ſtone vpon another, becauſe thou knoweſt not the time of thy viſitation. And he went into the Temple, and began to caſt out them that ſold therein, and them that bought, ſaying vnto them, It is written, My houſe is the houſe of prayer, but ye haue made it a denne of theeues. And he taught daily in the Temple.

¶ The eleuenth Sunday after Trinitie.

The Collect.

GOD, which declareſt thy Almightie power, moſt chiefly in ſhewing mercie and pitie: giue vnto vs abundantly thy grace, that we running to thy promiſes, may be made partakers of thy heauenly treaſure, through Jeſus Chriſt our Lord

The

The Epiſtle.

BRethren, as pertayning to the Goſpel, which I preached vnto you, which ye haue alſo accepted, and in the which ye continue, by the which ye are alſo ſaued: I do you to wit, after what maner I preached vnto you, if yee keepe it, except ye haue beleeued in vaine. For firſt of all I deliuered vnto you that which I receiued, how that Chriſt dyed for our ſinnes, agreeing to the Scriptures: and that he was buried, and that he roſe again the third day, according to the Scriptures, and that hee was ſeene of Cephas, then of the twelue: after that he was ſeene of more then fiue hundred brethren at once, of which many remaine vnto this day, and manie are fallen aſleepe. After that appeared hee to Iames, then to all the Apoſtles, and laſt of all hee was ſeene of me, as one that was borne out of due time: for I am the leaſt of the Apoſtles, which am not worthie to be called an Apoſtle, becauſe I haue perſecuted the congregation of God. But by the grace of God I am that I am: and his grace that is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, ſo wee preached, and ſo yee haue beleeued. 1.Cor.15.1.

The Goſpel.

CHriſt tolde this parable vnto certaine which truſted in themſelues, that they were perfect, and deſpiſed other. Two men went vp into the Temple to pray, the one a Phariſee, and the other a Publicane. The Phariſee ſtood and prayed thus with himſelfe: God I thanke thee, that I am not as other men are, Extortioners, vniuſt, adulterers, or as this Publicane. I faſt twiſe in the weeke, I giue tythe of all that I poſſeſſe. And the Publicane ſtanding afarre off, would not lift vp his eyes to heauen, but ſmote his breaſt, ſaying, God be mercifull to me a ſinner. I tell you, this man departed home to his houſe, iuſtified more then the other. For euery man that exalteth himſelfe ſhall be brought low: and he that humbleth himſelfe, ſhal be exalted. Luke 18.9.

The Collect.

ALmightie and euerlaſting God, which art alwayes more readie to heare, then we to pray, and art wont to giue more then either we deſire or deſerue: powre downe vpon vs the abundance of thy mercy; forgiuing vs thoſe things whereof our conſcience is afraid, and giuing vnto vs that, that our prayer dare not preſume to aſke, through Jeſus Chriſt our Lord.

The Epiſtle.

2.Cor.3.4. SUch truſt haue wee through Chriſt to God-ward, not that we are ſufficient of our ſelues to think any thing as of our ſelues: but if we be able vnto any thing, the ſame commeth of God, which hath made vs able to miniſter the new Teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giueth life. If the miniſtration of death, through the letters figured in ſtones, was glorious, ſo that the children of Iſrael could not behold the face of Moſes for the glorie of his countenance (which glorie is done away:) why ſhall not the miniſtration of the Spirit be much more glorious? For if the miniſtration of condemnation be glorious, much more doth the miniſtration of righteouſneſſe exceede in glory.

The Goſpel.

Mark.7.31. IEſus departed from the coaſtes of Tyre and Sidon, and came vnto the Sea of Galilee, thorow the mids of the coaſts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his ſpeech: & they prayed him to put his hand vpon him. And when he had taken him aſide from the people, he put his fingers into his eares and did ſpit, & touched his tongue, and looked vp to heauen, and ſighed, & ſaid vnto him, Ephata, that is to ſay, Be opened. And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and hee ſpake plaine. And hee commanded them that they ſhould tell no man. But the more he forbade them, ſo much the more a great deale they publiſhed, ſaying, Hee hath done all things well, he hath made both the deafe to heare, and the dumbe to ſpeake.

¶ The thirteenth Sunday after Trinitie.

The Collect.

ALmighty & mercifull God, of whoſe onely gift it commeth that thy faithfull people doe vnto thee true and laudable ſeruice: graunt, we beſeech thee, that we may ſo runne to thy heauenly promiſes, that we faile not finally to attaine the ſame, through Ieſus Chriſt our Lord.

The Epiſtle.

TO Abraham & his ſeede were the promiſes made. Gal. 3.16. He ſaith not, In his ſeedes, as many: but, In thy ſeed, as of one, which is Chriſt. This I ſay, that the Law, which began afterward beyond foure hundred and thirtie yeares, doth not diſanull the Teſtament that was confirmed afore of God vnto Chriſtward, to make the promiſe of none effect. For if the inheritance come of the Law, it commeth not now of promiſe: but God gaue it to Abraham by promiſe. Wherefore then ſerueth the Law? the Law was added becauſe of tranſgreſſion, (till the ſeede come, to whom the promiſe was made) and it was ordained by Angels in the hand of a Mediator. A Mediator is not a Mediator of one: but God is one. Is the Law then againſt the promiſe of God? God forbid. For if there had bene a Law giuen which could haue giuen life, then no doubt righteouſnes ſhould haue come by the Law: But the Scripture concludeth all things vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.

The Goſpel.

HAppie are the eyes which ſee the things that yee ſee. Luk. 10.23. For I tell you, that manie Prophets and Kings haue deſired to ſee thoſe things which ye ſee, and haue not ſeene them, and to heare thoſe things which yee heare, and haue not heard them. And behold, a certaine Lawyer ſtood vp, and tempted him, ſaying, Maſter, what ſhall I doe to inherite eternall life? He ſaid vnto him, What is written in the Law? How readeſt thou? And hee anſwered & ſaid, Loue the Lord thy God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy minde, and thy neighbour as thy ſelfe. And hee ſaid vnto him, Thou haſt anſwered right: this doe, and thou ſhalt liue. But he, willing to iuſtifie himſelfe, ſaid vnto Ieſus, And who is my neighbour? Ieſus anſwered and ſayd, A certaine man deſcended from Hieruſalem to Iericho, & fell among theeues, which robbed him of his rayment, and wounded him and departed, leauing him halfe dead. And it chanced that there came downe a certaine Prieſt that ſame way, and when he ſaw him, hee paſſed by. And likewiſe a Leuite (when hee went nigh to the place) came and looked on him, and paſſed by. But a certaine Samaritane, as hee iourneyed, came vnto him, and when hee ſaw him, hee had compaſſion on him, and went to him and bound vp his wounds, and poured in oyle and wine, and ſet him on his owne beaſt, and brought him to a common Inne, and made prouiſion for him. And on the morrow, when he departed, he tooke out two pence, and gaue them to the hoſte, and ſaid vnto him, Take care of him, and whatſoeuer thou ſpendeſt more, when I come againe, I will recompence thee. Which now of theſe three, thinkeſt thou, was neighbour vnto him that fell among the theeues? And he ſaid vnto him, He that ſhewed mercie on him. Then ſayd Ieſus to him, Goe and doe thou likewiſe.

¶ The fourteenth Sunday after Trinitie.

The Collect.

ALmightie and euerlaſting God, giue vnto vs the increaſe of faith, hope, and charitie: and that wee may obtaine that which thou doeſt promiſe, make vs to loue that which thou doeſt command, through Ieſus Chriſt our Lord.

The Epiſtle.

I Say, Walke in the Spirit, and fulfill not the luſt of the fleſh. For the fleſh luſteth contrary to the ſpirit, and the ſpirit contrary to the fleſh. Theſe are contrary one to another, ſo that yee cannot doe whatſoeuer yee would. But and if yee bee led of the Spirit, then are yee not vnder the Law. The deeds of the fleſh are manifeſt, which are theſe: adultery, fornication, vncleanneſſe, wantonneſſe, worſhipping of Images, witchcraft, hatred, variance, zeale, wrath, ſtrife, ſeditions, ſects, enuying, murther, drunkenneſſe, gluttony, and ſuch like, of the which I tell you before, as I haue told you in times paſt, That they which commit ſuch things, ſhall not be inheritors of the kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faithfulneſſe, meekeneſſe, temperance: againſt ſuch there is no Law. They truely that are Chriſts, haue crucified the fleſh with the affections and luſt. Gal. 5. 16.

The Goſpel.

And it chanced as Ieſus went to Ieruſalem, that hee paſſed thorow Samaria and Galilee. And as he entred into a certaine towne, there met him ten men that were Lepers, which ſtood a farre off, and put forth their voices, and ſayd, Ieſus maſter, haue mercie on vs. When hee ſaw them, hee ſayd vnto them, Goe, ſhew your ſelues vnto the Prieſts. And it came to paſſe, that as they went, they were cleanſed. And one of them, when hee ſaw that he was cleanſed, turned backe againe, and with a lowd voice prayſed God, and fell downe on his face at his feete, and gaue him thankes. And the ſame was a Samaritane. And Ieſus anſwered, and ſayd, Are there not ten cleanſed? But where are thoſe nine? There are not found Luk. 17. 11.

that returned againe to giue God praiſe ſaue only this ſtranger. And he ſaid vnto him; Ariſe, goe thy way thy faith hath made thee whole.

The fifteenth Sunday after Trinitie.

The Collect.

KEepe wee beſeech thee, O Lord thy Church with thy perpetuall mercy: and becauſe the frailty of man without thee cannot but fall, keepe vs euer by thy helpe, and lead vs to all things profitable to our ſaluation, through Ieſus Chriſt our Lord.

The Epiſtle.

Gal.6.11. YE ſee how large a letter I haue written vnto you with mine owne hand. As many as deſire with outward appearance to pleaſe carnally, the ſame conſtraine you to bee Circumciſed, onely leſt they ſhould ſuffer perſecution for the croſſe of Chriſt. For they themſelues which are Circumciſed, keepe not the Law, but deſire to haue you Circumciſed, that they might reioyce in your fleſh. God forbid that I ſhould reioyce, but in the croſſe of our Lord Ieſus Chriſt, whereby the world is crucified vnto mee, and I vnto the world. For in Chriſt Ieſu, neither Circumciſion auayleth any thing at all, nor vncircumciſion, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Iſrael, that pertaineth to God. From henceforth let no man put mee to buſineſſe: For I beare in my body the markes of the Lord Ieſu. Brethren, the grace of our Lord Ieſus Chriſt bee with your ſpirit. Amen.

The Goſpel.

Matt. 6.24. NO man can ſerue two maſters: For eyther hee ſhall hate the one and loue the other, or elſe leane to the one and deſpiſe the other. Yee cannot ſerue God and Mammon. Therefore I ſay vnto you, Be not carefull for your life, what yee ſhall eate or drinke, nor yet for your body, what rayment yee ſhall put on. Is not the life more worth then meate? and the body more of value then rayment? Behold the fowles of the ayre, for they ſow not, neither doe they reape, nor carry into the barnes, and your heauenly Father feedeth them. Are yee not much better then they? Which of you by taking carefull thought, can adde one cubite vnto his ſtature? And why care ye for raiment? Conſider the lillies of the field how they grow, they labour not, neither doe they ſpinne: and yet I ſay vnto you, that euen Salomon in all his royaltie, was not clothed like one of theſe. Wherfore if God ſo clothe the graſſe of the field (which though it ſtand to day is to morrow caſt into the fornace) ſhall hee not much more doe the ſame for you, O yee of little faith? Therefore take no thought, ſaying: What ſhall wee eate, or what ſhall wee drinke, or wherewith ſhall wee be clothed? (After all theſe things doe the Gentiles ſeeke:) For your heauenly Father knoweth that yee haue neede of all theſe things. But rather ſeeke yee firſt the kingdome of God, & the righteouſneſſe thereof, and all theſe things ſhall be miniſtred vnto you. Care not then for the morrow, for to morrow day ſhall care for it ſelfe. Sufficient vnto the day is the trauell thereof.

¶ The ſixteenth Sunday after Trinitie.

The Collect.

LOrd we beſeech thee, let thy continuall pitie clenſe and defend thy congregation: & becauſe it cannot continue in ſafetie without thy ſuccour, preſerue it euermore by thy helpe and goodneſſe, through Ieſus Chriſt our Lord.

The Epiſtle.

I Deſire that you faint not becauſe of my tribulations that I ſuffer for your ſakes which is your prayſe. For this cauſe I bow my knees vnto the Father of our Lord Ieſus Chriſt, which is Father of all, that is called father in Heauen and Earth, that he would grant you according to the riches of his glory, Epheſ.3.13

that ye may be ſtrengthened with might by his Spirit in the inner man, that Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehend with all Saints, what is the breadth, length, depth and height: and to know the excellent loue of the knowledge of Chriſt, that ye might be filled with all fulneſſe, which commeth of God. Unto him that is able to doe exceeding abundantly aboue all that wee aſke or thinke, according to the power that worketh in vs, bee praiſe in the Congregation, by Chriſt Jeſus, throughout all generations from time to time, Amen.

The Goſpel.

Luk.7.11.

And it fortuned that Jeſus went into a Citie called Naim, and many of his diſciples went with him, and much people. When hee came nigh to the gate of the Citie, behold, there was a dead man caried out, which was the onely ſonne of his mother, and ſhee was a widdow, and much people of the Citie was with her. And when the Lord ſaw her hee had compaſſion on her, and ſayd vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him, ſtood ſtill. And hee ſayd, Yong man, I ſay vnto thee, Ariſe. And hee that was dead, ſate vp, and began to ſpeake. And hee deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, ſaying, A great Prophet is riſen vp among vs, and God hath viſited his people. And this rumour of him went forth throughout all Jury, and throughout all the regions which lie round about.

¶ The ſeuenteenth Sunday after Trinitie.

The Collect.

Lord we pray thee, that thy grace may alwaies preuent and follow vs, and make vs continually to be giuen to all good workes, through Jeſus Chriſt our Lord.

The

The Epiſtle.

I (which am a priſoner of the Lords) exhort you, that yee walke worthy of the vocation, wherewith ye are called, with all lowlineſſe and meekeneſſe, with humbleneſſe of minde, forbearing one another through loue, and be diligent to keepe the vnitie of the ſpirit, through the bond of peace, being one body and one ſpirit, euen as yee are called in one hope of your calling. Let there bee but one Lord, one Faith, one Baptiſme, one God and Father of all, which is aboue all, and through all, and in you all. Epheſ.4.1.

The Goſpel.

IT chanced that Jeſus went into the houſe of one of the chiefe Phariſees, to eate bread on the Sabbath day, and they watched him. And behold, there was a certaine man before him, which had the dropſie. And Jeſus anſwered, and ſpake vnto the Lawyers and Phariſees, ſaying, Is it lawfull to heale on the Sabbath day? and they held their peace. And hee tooke him, and healed him, and let him goe, and anſwered them, ſaying, Which of you ſhall haue an Aſſe, or an Oxe, fallen into a pit, and will not ſtraightway pull him out on the Sabbath day? And they could not anſwere him againe to theſe things. Hee put foorth alſo a ſimilitude to the gheſts, when hee marked how they preaſed to be in the higheſt roomes, and ſayd vnto them, When thou art bidden to a wedding of any man, ſit not downe in the higheſt roome, leſt a more honourable man then thou be bidden of him, and hee that bade him and thee, come and ſay vnto thee, Giue this man roome: and thou begin with ſhame to take the loweſt roome. But rather when thou art bidden, goe and ſit in the loweſt roome, that when hee that bade thee commeth, hee may ſay vnto thee, Friend, ſit vp higher: then ſhalt thou haue worſhip in the preſence of them that ſit at meate with thee. For whoſoeuer exalteth himſelfe, ſhall bee brought low, and hee that humbleth himſelfe, ſhall be exalted. Luke 14.1.

The Collect.

LOrd we beſeech thee, grant thy people grace to auoyde the infections of the Deuill, and with pure heart and minde to follow thee the onely God, through Ieſus Chriſt our Lord.

The Epiſtle.

1.Cor.1.4. I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Ieſus Chriſt, that in all things yee are made rich by him, in all vtterance, and in all knowledge, by the which things the teſtimony of Ieſus Chriſt was confirmed in you, ſo that yee are behind in no gift, wayting for the appearing of our Lord Ieſus Chriſt, which ſhall alſo ſtrengthen you to the end, that yee may bee blameleſſe in the day of the comming of our Lord Ieſus Chriſt.

The Goſpel.

Mat 22.34. WHen the Phariſees had heard that Ieſus had put the Sadduces to ſilence, they came together, and one of them (which was a Doctour of the Law) aſked him a queſtion, tempting him, and ſaying, Maſter, which is the greateſt Commandement in the Law? Ieſus ſayd vnto him, Thou ſhalt loue the Lord thy God with all thy heart, and with all thy ſoule, and with all thy minde. This is the firſt and greateſt Commaundement, and the ſecond is like vnto it, Thou ſhalt loue thy neighbour as thy ſelfe. In theſe two Commaundements hang all the Law & the Prophets. While the Phariſees were gathered together, Ieſus aſked them, ſaying, What think ye of Chriſt? whoſe ſonne is he? They ſayd vnto him, The ſon of Dauid. He ſayd vnto them, How then doeth Dauid in ſpirit call him Lord, ſaying, The Lord ſayd vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtoole? If Dauid then call him Lord, how is hee then his ſonne? And no man was able to anſwere him any thing, neither durſt any man from that day forth aſke him any moe queſtions.

The Collect.

O God, foraſmuch as without thee wee are not able to pleaſe thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Ieſus Chriſt our Lord.

The Epiſtle.

Ephes.4.17.

THis I ſay and teſtifie through the Lord, that yee henceforth walke not, as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderſtanding, being farre from godly life, by the meanes of the ignorance that is in them, and becauſe of the blindneſſe of their hearts: which being paſt repentance, haue giuen themſelues ouer vnto wantonneſſe, to worke all manner of vncleaneneſſe, euen with greedineſſe. But yee haue not ſo learned Chriſt: If ſo bee that yee haue heard him, and haue beene taught in him, as the trueth is in Ieſu (as concerning the conuerſation in times paſt) to lay from you the old man, which is corrupt according to the deceiueable luſts: to be renewed alſo in the ſpirit of your minde, and to put on that new man, which after God is ſhapen in righteouſneſſe and true holineſſe. Wherefore put away lying, and ſpeake euery man trueth vnto his neighbour, foraſmuch as wee are members one of another. Bee angry, but ſinne not. Let not the Sunne goe downe vpon your wrath, neyther giue place to the backbiter. Let him that ſtole ſteale no more, but let him rather labour with his hands the thing which is good, that hee may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as neede is, that it may miniſter grace vnto the hearers. And grieue not the holy Spirit of God, by whome yee are ſealed vnto the day of redemption. Let all bitterneſſe, and fierceneſſe, and wrath, and roaring, and curſed ſpeaking be put away from you, with all maliciouſneſſe. Bee yee courteous one to another, mercifull, forgiuing one another, euen as God for Chriſts ſake hath forgiuen you.

The

The Goſpel.

Mat.9.1. IEſus entred into a ſhip, and paſſed ouer, and came into his owne City. And behold, they brought to him a man ſicke of the palſey, lying in a bed. And when Jeſus ſaw the faith of them, hee ſayd to the ſicke of the palſey, Sonne, bee of good cheere, thy ſins be forgiuen thee. And behold, certaine of the Scribes ſayd within themſelues, This man blaſphemeth. And when Jeſus ſaw their thoughts, he ſayd, Wherefore thinke yee euill in your hearts? Whether is it eaſier to ſay, Thy ſinnes bee forgiuen thee, or to ſay, Ariſe, and walke? But that yee may know that the Sonne of man hath power to forgiue ſinnes in earth: Then ſaith hee to the ſicke of the palſey, Ariſe, take vp thy bed, and goe vnto thy houſe. And hee aroſe, and departed to his houſe. But the people that ſaw it, marueiled, and glorified God, which had giuen ſuch power vnto men.

¶ The twentieth Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of thy bountifull goodneſſe keepe vs from all things that may hurt vs; that wee being ready both in body and ſoule, may with free hearts accompliſh thoſe things that thou wouldeſt haue done, through Jeſus Chriſt our Lord.

The Epiſtle.

Epheſ.5.15. TAke heede therefore how yee walke circumſpectly, not as vnwiſe, but as wiſe men, redeeming the time, becauſe the dayes are euill. Wherefore be ye not vnwiſe, but vnderſtand what the will of the Lord is, and bee not drunken with wine, wherein is exceſſe: but bee filled with the Spirit, ſpeaking vnto your ſelues in Pſalmes and Hymnes, and ſpirituall ſongs, ſinging and making melody vnto the Lord in your hearts, giuing thankes alwayes for all things vnto God the Father, in the Name of our Lord Jeſus Chriſt, ſubmitting your ſelues one to another in the feare of God.

The Goſpel.

Mat.22.1.

IEſus ſaid, The kingdome of heauen is like vnto a man that was a king, which made a marriage for his ſon, and ſent forth his ſeruants to call them that were bidden to the wedding: and they would not come. Againe he ſent forth other ſeruants, ſaying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are readie: come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandize, and the remnant tooke his ſeruants, and intreated them ſhamefully, and ſlew them. But when the King heard thereof, hee was wroth, and ſent forth his men of warre, and deſtroyed thoſe murtherers, and burnt vp their Citie. Then ſayd hee to his ſeruants, The marriage indeede is prepared, but they which were bidden, were not worthy. Goe yee therefore out into the high-wayes, and as many as yee finde, bid them to the marriage. And the ſeruants went foorth into the high-wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furniſhed with gheſts. Then the King came in to ſee the gheſts, and when hee eſpied there a man which had not on a wedding garment, hee ſayd vnto him, Friend, how cameſt thou in hither, not hauing a wedding garment? And hee was euen ſpeechleſſe. Then ſayd the King to the miniſters, Take and binde him hand and foote, and caſt him into vtter darkneſſe, there ſhall be weeping and gnaſhing of teeth. For many bee called, but few are choſen.

The Collect.

GRant wee beſeech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may bee cleanſed from all their ſinnes, and ſerue thee with a quiet mind, through Jeſus Chriſt our Lord.

¶ The one and twentieth Sunday after Trinitie.

The Epiſtle.

phes. 6.10. MY brethren, be ſtrong through the Lord, & through the power of his might. Put on the armour of God, that yee may ſtand againſt all the aſſaults of the Deuill. For wee wreſtle not againſt fleſh and bloud, but againſt rule, againſt power, againſt worldly rulers, euen gouernours of the darkeneſſe of this world, againſt Spirituall craftineſſe in heauenly things. Wherefore take vnto you the whole armour of God, that yee may bee able to reſiſt in the euill day, and ſtand perfect in all things. Stand therefore, and your loynes gird with the trueth, hauing on the breſtplate of righteouſneſſe, and hauing ſhoes on your feete, that yee may bee prepared for the Goſpel of peace. Aboue all, take to you the ſhield of Faith, wherewith ye may quench all the fierie darts of the wicked, and take the helmet of Saluation, and the ſword of the Spirit, which is the word of God. And pray alwaies with all maner prayer and ſupplication in the Spirit, and watch thereunto with all inſtance and ſupplication for all Saints, and for mee, that vtterance may bee giuen vnto mee, that I may open my mouth freely, to vtter the ſecrets of the Goſpel (whereof I am a meſſenger in bonds) that therein I may ſpeake freely as I ought to ſpeake.

The Goſpel.

h.4.46. THere was a certaine ruler, whoſe ſonne was ſicke at Capernaum. Aſſoone as the ſame heard that Ieſus was come out of Iury into Galilee, he went vnto him, and beſought him that he would come down and heale his ſonne: for hee was euen at the point of death. Then ſaid Ieſus vnto him, Except yee ſee ſignes and wonders, ye will not beleeue. The Ruler ſaid vnto him, Sir, come downe, or euer that my ſonne die. Ieſus ſayth vnto him, Goe thy way, thy ſonne liueth. The man beleeued the word that Ieſus had ſpoken vnto him, and hee went his way. And as hee was going downe, the ſeruants met him, and told him, ſaying, Thy ſonne liueth. Then enquired hee of them the houre when he beganne to amend. And they ſayd vnto him, Yeſterday at the ſeuenth houre the feuer left him. So the father knew that it was the ſame houre in the which Ieſus ſayd vnto him, Thy ſonne liueth. And he beleeued, and all his houſhold. This is againe the ſecond miracle that Ieſus did, when hee was come out of Iury into Galilee.

¶ The two and twentieth Sunday after Trinitie.

The Collect.

LOrd, we beſeech thee to keepe thy houſhold the Church in continuall godlineſſe, that through thy protection it may bee free from all aduerſities, and deuoutly giuen to ſerue thee in good workes, to the glorie of thy Name, through Ieſus Chriſt our Lord.

The Epiſtle.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladneſſe, becauſe yee are come into the fellowſhip of the Goſpel, from the firſt day vntill now: and am ſurely certified this, that hee which hath begunne a good worke in you, ſhall performe it vntill the day of Ieſus Chriſt, as it becommeth mee that I ſhould iudge of you all, becauſe I haue you in my heart, foraſmuch as ye are all companions of grace with mee, euen in my bondes, and in the defending and eſtabliſhing of the Goſpel. For God is my record, how greatly I long after you all from the very heart root in Ieſus Chriſt. And this I pray, that your loue may increaſe yet more and more in knowledge and in all vnderſtanding, Phil. 1. 5.

that yee may accept the things that are moſt excellent, that yee may be pure, and ſuch as offend no man, vntill the day of Chriſt, being filled with the fruit of righteouſnes, which commeth by Jeſus Chriſt, vnto the glory and prayſe of God.

The Goſpel.

at.18.21.

Peter ſayd vnto Jeſus, Lord how oft ſhall I forgiue my brother, if hee ſinne againſt me: till ſeuen times? Jeſus ſaith vnto him, I ſay not vnto thee, Vntill ſeuen times: but ſeuentie times ſeuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a King, which would take accompts of his ſeruants. And when hee had begunne to reckon, one was brought vnto him, which ought him ten thouſand talents: But for as much as he was not able to pay, his Lord commanded him to be ſold, and his wife and children, and all that hee had, and payment to bee made. The ſeruant fell downe and beſought him, ſaying, Sir, haue patience with me, and I will pay thee all. Then had the Lord pity on that ſeruant, and looſed him, and forgaue him the debt. So the ſame ſeruant went out, and found one of his fellowes which ought him an hundred pence: and hee layd hands on him, and tooke him by the throate, ſaying, Pay that thou oweſt. And his fellow fell downe, & beſought him, ſaying, Haue patience with mee, and I will pay thee all. And hee would not, but hee went and caſt him into priſon, till he ſhould pay the debt. So when his fellowes ſaw what was done, they were very ſory and came and tolde vnto their Lord all that had happened. Then his Lord called him, & ſayd vnto him, O thou vngracious ſeruant, I forgaue thee all that debt, when thou deſiredſt mee: ſhouldeſt not thou alſo haue had compaſſion on thy fellow, euen as I had pitie on thee? and his Lord was wroth, & deliuered him to the Jaylers, till hee ſhould pay all that was due vnto him. So likewiſe ſhall my heauenly Father doe alſo vnto you, if yee from your hearts forgiue not euerie one his brother their treſpaſſes.

The

The Collect.

GOD is our refuge and ſtrength, which art the author of all godlineſſe, bee readie to heare the deuout prayers of thy Church: and grant that thoſe things which wee aſke faithfully, wee may obtaine effectually, through Ieſus Chriſt our Lord.

The Epiſtle.

Phil. 3. 17.

BRethren, be yee followers together of me, and looke on them which walke, euen ſo as yee haue vs for an enſample. For many walke, of whom I haue tolde you often, and now tell you weeping, that they are the enemies of the Croſſe of Chriſt, whoſe end is damnation, whoſe belly is their god, and glory to their ſhame, which are worldly minded. But our conuerſation is in heauen, from whence wee looke for the Sauiour, euen the Lord Ieſus Chriſt, which ſhall change our vile body, that he may make it like vnto his glorious body, according to the working, whereby he is able alſo to ſubdue all things vnto himſelfe.

The Goſpel.

Mat. 22. 15

THen the Phariſes went out and tooke counſell, how they might tangle him in his words. And they ſent out vnto him their diſciples with Herods ſeruants, ſaying, Maſter, we know that thou art true, & teacheſt the way of God truely, neyther careſt thou for any man: for thou regardeſt not the outward appearance of men. Tell vs therefore, how thinkeſt thou? Is it lawfull that tribute bee giuen vnto Ceſar, or not? But Ieſus perceiuing their wickedneſſe, ſayd, Why tempt yee mee, yee hypocrites? Shew mee the tribute money. And they tooke him a penny. And hee ſayd vnto them, Whoſe is this image and ſuperſcription? They ſayd vnto him, Ceſars. Then ſayd he vnto them, Giue therefore vnto Ceſar, the things which are Ceſars, and vnto God, thoſe things which are Gods. When they heard theſe wordes, they marueiled, and left him, and went their way.

The Collect.

LOrd we beſeech thee, aſſoile thy people from their offences, that through thy bountifull goodneſſe wee may be deliuered from the bondes of all thoſe ſinnes, which by our frailtie wee haue committed. Grant this, &c.

The Epiſtle.

Col.1.3. WE giue thankes to God the Father of our Lord Jeſus Chriſt alwayes for you in our prayers. For we haue heard of your faith in Chriſt Jeſu, and of the loue which yee beare to all Saints, for the hopes ſake which is layd vp in ſtore for you in heauen. Of which hope yee heard before by the true word of the Goſpel, which is come vnto you, euen as it is into all the world, & is fruitfull, as it is alſo among you, from the day in the which yee heard of it, and had experience in the grace of God through the trueth, as yee learned of Epaphra our deare fellow ſeruant, which is for you a faithfull miniſter of Chriſt, which alſo declared vnto vs your loue which yee haue in the Spirit. For this cauſe wee alſo, euen ſince the day wee heard of it, haue not ceaſed to pray for you, and to deſire that yee might bee fulfilled with the knowledge of his will in all wiſedome and ſpirituall vnderſtanding, that yee might walke worthy of the Lord, that in all things yee may pleaſe, being fruitfull in all good workes, and increaſing in the knowledge of God, ſtrengthened with all might, through his glorious power, vnto all patience and long ſuffering, with ioyfulneſſe, giuing thankes vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light.

The Goſpel.

Mat.9.18. WHile Jeſus ſpake vnto the people, behold, there came a certaine Ruler, and worſhipped him, ſaying, My daughter is euen now deceaſed, but come and lay thine hand vpon her, and ſhee ſhall liue. And Jeſus aroſe, and followed him, and ſo did his diſciples. And behold, a woman which was diſeaſed with an iſſue of bloud twelue yeares, came behinde him, and touched the hemme of his veſture: For ſhe ſaid within her ſelfe, If I may touch but euen his veſture onely, I ſhall bee ſafe. But Ieſus turned him about, and when hee ſaw her, hee ſayd, Daughter, bee of good comfort, thy faith hath made thee ſafe. And the woman was made whole euen the ſame time. And when Ieſus came into the rulers houſe, and ſaw the minſtrels and people making a noyſe, he ſayd vnto them, Get you hence, for the mayde is not dead, but ſleepeth. And they laughed him to ſcorne. But when the people were put forth, hee went in, and tooke her by the hand, and ſayd, Damoſell, ariſe. And the damoſell aroſe. And this noyſe was abroad in all that land.

¶ The fiue and twentieth Sunday after Trinitie.

The Collect.

STirre vp, we beſeech thee, O Lord the wils of thy faithfull people, that they plenteouſly bringing forth the fruit of good workes, may of thee bee plenteouſly rewarded, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

Iere. 23. 5.

BEhold, the time commeth, ſayeth the Lord, that I will rayſe vp the righteous branch of Dauid, which king ſhall beare rule, & he ſhall proſper with wiſedome, and ſhall ſet vp equitie and righteouſneſſe againe in earth. In his time ſhall Iuda be ſaued, and Iſrael ſhall dwell without feare. And this is the Name, that they ſhall call him, euen, The Lord our righteouſneſſe. And therefore behold the time commeth, ſayth the Lord, that it ſhall bee no more ſayd, The Lord liueth, which brought the children of Iſrael out of the land of Egypt: but, the Lord liueth, which brought forth and led the ſeede of the houſe of Iſrael out of the North land, and from all countryes where I haue ſcattered them, and they ſhall dwell in their owne land againe.

The Goſpel.

oh.6.5.

WHen Ieſus lift vp his eyes, and ſaw a great company come vnto him, hee ſayth vnto Philip, Whence ſhall wee buy bread, that theſe may eate? This hee ſayd to proue him, for hee himſelfe knew what hee would doe. Philip anſwered him, Two hundreth penyworth of bread are not ſufficient for them, that euerie man may take a little. One of his diſciples, Andrew Simon Peters brother, ſayd vnto him, There is a ladde heere, which hath fiue barley loaues, and two fiſhes, but what are they among ſo many? And Ieſus ſayd, Make the people ſit downe. There was much graſſe in the place. So the men ſate downe in number about fiue thouſand. And Ieſus tooke the bread, and when hee had giuen thankes, hee gaue it to his diſciples, and the diſciples to them that were ſet downe, and likewiſe of the fiſhes, as much as they would. When they had eaten ynough, hee ſayeth vnto his diſciples, Gather vp the broken meate which remayneth, that nothing be loſt. And they gathered it together, and filled twelue baſkets with the broken meate of the fiue barley loaues, which broken meate remayned vnto them that had eaten. Then thoſe men, when they had ſeene the miracle that Ieſus did, ſayd, This is of a trueth the ſame Prophet that ſhould come into the world.

¶ If there be any moe Sundayes before Aduent Sunday, to ſupply the ſame, ſhall be taken the ſeruice of ſome of thoſe Sundayes that were omitted betweene the Epiphany and Septuageſima.

¶ S. Andrewes day.

The Collect.

ALmightie God, which didſt giue ſuch grace vnto thy holy Apoſtle Saint Andrew, that hee readily obeyed the calling of thy Sonne Ieſus Chriſt, and followed him without delay: Grant vnto vs all, that wee being called by thy holy word, may forthwith giue ouer our ſelues obediently to follow thy holy Commandements, through the ſame Ieſus Chriſt our Lord. Amen.

The Epiſtle.

Rom. 10. 9.

If thou acknowledge with thy mouth, that Ieſus is the Lord, and beleeue in thy heart, that God rayſed him vp from death, thou ſhalt be ſafe. For to beleeue with the heart, iuſtifieth, and to knowledge with the mouth, maketh a man ſafe. For the Scripture ſaith, whoſoeuer beleeueth on him, ſhall not bee confounded. There is no difference betweene the Iew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whoſoeuer doth call vpon the Name of the Lord, ſhal be ſafe. How then ſhall they call on him, on whom they haue not beleeued? How ſhall they beleeue on him, of whom they haue not heard? How ſhall they heare without a preacher? And how ſhall they preach without they be ſent? as it is written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Goſpel. For Eſay ſaith, Lord, who hath beleeued our ſayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aſke, Haue they not heard? No doubt their ſound went out into all lands, and their words into the ends of the world. But I demand whether Iſrael did know or no? Firſt Moſes ſaith, I will prouoke you to enuie by them that are no people, by a fooliſh nation I will anger you. Eſay after that is bold, and ſayth, I am found of them that ſought me not, I am manifeſt vnto them that aſked not after me. But againſt Iſrael hee ſaith, All day long haue I ſtretched forth my hands vnto a people that beleeueth not, but ſpeaketh againſt me.

The Goſpel.

Match. 4. 1

AS Ieſus walked by the ſea of Galilee, he ſaw two brethren, Simon, which was called Peter and Andrew his brother, caſting a net into the ſea (for they were fiſhers) and he ſaith vnto them, Follow mee, and I will make you to become fiſhers of men. And they ſtraightway left their nets, and followed him. And when he was gone forth from thence, hee ſaw other two brethren, Iames the ſonne of Zebedee, and Iohn his brother, in the ſhip with Zebedee their father, mending their nets: and hee called them. And they immediatly left the ſhip and their father, and followed him.

¶S. Thomas the Apoſtle.

The Collect.

Almighty & euerliuing God, which for the more confirmation of the Faith, diddeſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Sonnes reſurrection: graunt vs ſo perfectly and without all doubt to beleeue in thy Sonne Ieſus Chriſt, that our faith in thy ſight neuer be reproued. Heare vs, O Lord, through the ſame Ieſus Chriſt, to whom with thee and the holy Ghoſt, &c.

The Epiſtle.

Ephe$\!$ſ. 2.19.

Now are ye not ſtrangers, nor forreiners, but citizens with the ſaints, and of the houſhold of God, and are built vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the head corner ſtone: in whom what building ſoeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel.

ohn 20.24.

Thomas one of the twelue which is called Didymus, was not with them when Ieſus came. The other diſciples therefore ſayd vnto him, Wee haue ſeene the Lord. But he ſayd vnto them, Except I ſee in his hands the print of the nayles, and put my finger into the print of the nayles, and thruſt my hand into his ſide, I will not beleeue. And after eight dayes, againe his diſciples were within, and Thomas with them. Then came Ieſus when the doores were ſhut, and ſtood in the midſt, and ſayd, Peace be vnto you. And after that, he ſaid to Thomas, Bring thy finger hither, and ſee my hands, & reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but beleeuing. Thomas anſwered, & ſaid vnto him, My Lord & my God. Ieſus ſayd vnto him, Thomas, becauſe thou haſt ſeene me, thou haſt beleeued. Bleſſed are they that haue not ſeene, & yet haue beleeued. And many other ſignes truely did Ieſus in the preſence of his diſciples, which are not written in this booke. Theſe are written, that ye might beleeue, that Ieſus Chriſt is the Son of God, and that in beleeuing ye might haue life through his Name.

¶ The Conuerſion of S. Paul.

The Collect.

GOd which haſt taught all the world, through the preaching of thy bleſſed Apoſtle S. Paul, grant, we beſeech thee, that we which haue his wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

ANd Saul yet breathing out threatnings & ſlaughter againſt the diſciples of the Lord, went vnto the high Prieſt, and deſired of him letters to carry to Damaſco to the Synagogues, that if he found any of this way, (were they men or women) hee might bring them bound to Hieruſalem. And when he iourneyed, it fortuned that as he was come nigh to Damaſco, ſuddenly there ſhined round about him a light from heauen, and hee fell to the earth, and heard a voyce, ſaying vnto him, Saul, Saul why perſecuteſt thou me? and he ſaid, What art thou Lord? And the Lord ſayd, I am Ieſus whom thou perſecuteſt. It is hard for thee to kicke againſt the pricke. And hee both trembling and aſtonied, ſayd, Lord, what wilt thou haue me to doe? And the Lord ſayd vnto him, Ariſe and goe into the citie, & it ſhall be told thee what thou muſt doe. The men that Acts 9. 1.

iourneyed with him ſtood amazed, hearing a voyce, but ſeeing no man. And Saul aroſe from the earth, and when he opened his eyes, he ſaw no man: but they led him by the hand, and brought him into Damaſco. And hee was three dayes without ſight, and neyther did eate nor drinke. And there was a certaine diſciple at Damaſco, named Ananias: and to him ſaid the Lord in a viſion, Ananias. And he ſaid; Behold, I am heere Lord. And the Lord ſaid vnto him, Ariſe, and goe into the ſtreet which is called Straight, and ſeeke in the houſe of Iudas after one called Saul of Tharſus. For behold he prayeth, and hath ſeene in a viſion a man named Ananias comming in vnto him, & putting his hands on him, that he might receiue his ſight. Then Ananias anſwered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hieruſalem. And heere he hath authoritie of the high Prieſts, to binde all that call on thy Name. The Lord ſayd vnto him, Goe thy way, for he is a choſen veſſell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Iſrael. For I will ſhew him how great things hee muſt ſuffer for my Names ſake, And Ananias went his way, and entred into the houſe, and put his hands on him, and ſayd, Brother Saul, The Lord that appeared vnto thee in the way as thou cameſt, hath ſent me, that thou mighteſt receiue thy ſight, and be filled with the holy Ghoſt. And immediatly there fell from his eyes as it had beene ſcales, and hee receiued ſight, and aroſe, and was baptized, and receiued meate and was comforted. Then was Saul certaine dayes with the diſciples which were at Damaſco. And ſtraightway he preached Chriſt in the Synagogues, how that hee was the Son of God. But all that heard him were amazed and ſaid, Is not this he that ſpoyled them which called on this name in Ieruſalem, and came hither for that intent, that he might bring them bound vnto the high Prieſts? But Saul increaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſco, affirming that this was very Chriſt.

The

The Goſpel.

PEter anſwered, and ſaid vnto Ieſus, Behold, wee haue forſaken all, and followed thee, what ſhall we haue therefore? Ieſus ſaid vnto them, Verily I ſay vnto you, that when the Son of man ſhall ſit in the ſeat of his Maieſtie, ye that haue followed me in the regeneration, ſhall ſit alſo vpon twelue ſeates and iudge the twelue tribes of Iſral. And euerie one that forſaketh houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Names ſake, ſhall receiue an hundred fold, and ſhall inherite euerlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt. Matt. 19. 27.

¶ The Purification of S. Mary the Virgin.

The Collect.

ALmighty and euerlaſting God, we humbly beſeech thy Maieſtie, that as thy only begotten Sonne was this day preſented in the Temple in ſubſtance of our fleſh: ſo graunt that we may be preſented vnto thee with pure and cleane mindes, by Ieſus Chriſt our Lord.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpel.

WHen the time of their purification (after the law of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in Law of the Lord: Euery man child that firſt openeth the Matrix, ſhall be called holy to the Lord) and to offer (as it is ſayd in the Law of the Lord) a payre of turtle doues, or two young pigeons. And behold, there was a man in Hieruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, Luke 2. 22.

and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwere had hee receiued of the holy Ghoſt, that he ſhould not ſee death, except hee firſt ſaw the Lord Chriſt. And he came by inſpiration into the Temple.

¶ Saint Matthias day.

The Collect.

Almightie God, which in the place of the traytour Iudas, diddeſt chuſe thy faithful ſeruant Matthias to be of the number of the twelue Apoſtles: grant that thy Church, being alway preſerued from falſe Apoſtles, may be ordered and guided by faithfull and true paſtours, through Ieſus Chriſt our Lord.

The Epiſtle.

Act.1.15. In thoſe dayes Peter ſtood vp in the middes of the Diſciples, and ſayd, (the number of names that were together, were about an hundred and twentie) Yee men & brethren, this Scripture muſt needs haue beene fulfilled, which the holy Ghoſt through the mouth of Dauid, ſpake before of Iudas, which was guide to them that tooke Ieſus. For he was numbred with vs, and had obtained fellowſhip in this miniſtration. And the ſame hath now poſſeſſed a plat of gronnd with the reward of iniquitie, and when he was hanged, burſt aſunder in the middes, and all his bowels guſhed out. And it was knowen vnto all the inhabiters of Hieruſalem, inſomuch that the ſame field is called in their mother tongue, Acheldama, that is to ſay, The bloody field. For it is written in the booke of the Pſalmes, Let his habitation be voyde, and no man be dwelling therein, and his Biſhopricke let another take. Wherefore, of theſe men which haue companied with vs (all the time that the Lord Ieſus had his conuerſation among vs, beginning at the Baptiſme of Iohn, vnto that ſame day that he was taken vp from vs) muſt one be ordayned to be a witneſſe with vs of his reſurrection. And they appointed two: Ioſeph, which is called Barſabas, (whoſe ſurname was Iuſtus) and Matthias. And when they prayed, they ſaid, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen, that he may take the roome of this miniſtration and Apoſtleſhip, from which Iudas by tranſgreſſion fell, that hee might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apoſtles.

The Goſpel.

IN that time Ieſus anſwered, and ſayd, I thanke thee, O Father, Lord of heauen and earth, becauſe thou haſt hidde theſe things from the wiſe and prudent, and haſt ſhewed them vnto babes: Verily Father, euen ſo was it thy good pleaſure. All things are giuen vnto me of my Father: and no man knoweth the Son but the Father, neither knoweth any man the Father ſaue the Sonne, & he to whomſoeuer the Sonne will open him. Come vnto mee all ye that labour, & are laden, and I will eaſe you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye ſhall finde reſt vnto your ſoules: for my yoke is eaſie, and my burden is light. Matt. 11. 25.

¶ Annunciation of the Virgin Mary.

The Collect.

WEe beſeech thee, Lord, powre thy grace into our hearts, that as we haue known Chriſt thy Sonnes incarnation by the meſſage of an Angel: ſo by his Croſſe and paſſion, we may be brought vnto the glory of his Reſurrection, through the ſame Chriſt our Lord.

The Epiſtle.

GOd ſpake once againe to Ahaz, ſaying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then ſayd Ahaz, I wil require none, neither will I tempt the Lord. And he ſayd, Hearken to, ye of the houſe of Dauid: Is it not enough for you that ye be grieuous vnto men, but ye Eſay 7. 10.

muſt grieue my God alſo? And therefore the Lord ſhall giu you a token: Behold, a Virgin ſhall conceiue and beare a Sonne, and thou his mother ſhalt call his Name Emmanuel. Butter and hony ſhall he eate, that he may know to refuſe the euill, and chuſe the good.

The Goſpel.

Luke 1.26.

AND in the ſixth moneth, the Angel Gabriel was ſent from God, vnto a citie of Galilee named Nazareth, to a Virgin ſpouſed to a man, whoſe name was Ioſeph, of the houſe of Dauid, and the Virgins name was Mary. And the Angel went in vnto her, and ſayd, Haile full of grace, the Lord is with thee, bleſſed art thou among women. When ſhe ſaw him, ſhe was abaſhed at his ſaying, and caſt in her mind what maner of ſalutation that ſhould bee. And the Angel ſayd vnto her, Feare not Mary, for thou haſt found grace with God: behold, thou ſhalt conceiue in thy wombe, and beare a Sonne, and ſhalt call his Name Ieſus. He ſhall be great, & ſhall be called the Son of the Higheſt. And the Lord God ſhal giue vnto him the Seat of his father Dauid, and he ſhall reigne ouer the houſe of Iacob for euer, and of his Kingdome there ſhall be none end. Then ſayd Mary to the Angel, How ſhall this be, ſeeing I know not a man? And the Angel anſwered, and ſayd vnto her, The holy Ghoſt ſhall come vpon thee, and the power of the Higheſt ſhall ouerſhadow thee. Therefore alſo that holy thing which ſhall be borne, ſhall be called the Sonne of God. And behold, thy couſin Elizabeth, ſhee hath alſo conceiued a ſonne in her age, and this is the ſixt moneth, which was called barren: for with God nothing ſhall be impoſſible. And Mary ſayd, Behold the handmayd of the Lord, be it vnto me according to thy word. And the Angel departed from her.

¶ S. Markes day.

The Collect.

ALmightie God, which haſt inſtructed thy holy Church with the heauenly doctrine of thy Euangeliſt S. Mark, giue vs grace that wee be not like children carried away with euery blaſt of vaine Doctrine: but firmely to be eſtabliſhed in the truth of thy holy Goſpel, through Ieſus Chriſt our Lord.

The Epiſtle.

VNto euery one of vs is giuen grace, according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he went vp on high, he led captiuitie captiue, and gaue gifts vnto men. That he aſcended, what meaneth it, but that hee alſo deſcended firſt into the lower parts of the earth? Hee that deſcended is euen the ſame alſo that aſcended vp aboue all heauens, to fulfill all things. And the very ſame made ſome Apoſtles, ſome Prophets, ſome Euangeliſts, ſome ſhepheards and teachers, to the edifying of the Saints, to the worke and adminiſtration, euen to the edifying of the body of Chriſt, till we all come to the vnity of the faith and knowledge of the Sonne of God, vnto a perfect man, vnto the meaſure of the full perfect age of Chriſt: That we henceforth ſhould be no more children, wauering and caried about with euery winde of doctrine, by the wilineſſe of men, through craftines, whereby they lay wait for vs to deceiue vs. But let vs follow the Trueth in loue, and in all things grow in him which is the head, euen Chriſt, in whom if all the body be coupled & knit together thorowout euery ioynt wherewith one miniſtreth to another (according to the operation, as euery part hath his meaſure) he increaſeth the body, vnto the edifying of it ſelfe through loue. Epheſ.4.7.

The Goſpel.

I Am the true Vine, and my Father is an huſbandman. Euery branch that beareth not fruite in mee, hee will take away: and euery branch that beareth fruite, will he purge that it may bring forth more fruite. Now are yee cleane, through the words which I haue ſpoken vnto you. Abide in mee, and I in you. As the branch cannot beare fruit of it ſelfe, except it abide in the vine: no more can yee, except ye abide in me. I am the vine, ye are the Iohn 15.2.

branches. Hee that abideth in mee, and I in him, the ſame bringeth foorth much fruit. For without me can yee doe nothing. If a man abide not in me, he is caſt foorth as a branch, and is withered, and men gather them, and caſt them into the fire, and they burne. If yee abide in me, and my words abide in you, aſke what ye will, and it ſhall be done for you. Herein is my Father glorified, that ye beare much fruit, and become my diſciples. As the Father hath loued me, euen ſo alſo haue I loued you: Continue you in my loue. If yee keepe my Commandements, ye ſhall abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. Theſe things haue I ſpoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ S. Philip and Iames day.

The Collect.

Almightie God, whom truely to know, is euerlaſting life: grant vs perfectly to know thy Sonne Ieſus Chriſt to be the way, the Trueth, and the Life, as thou haſt taught S. Philip, and other the Apoſtles, through Ieſus Chriſt our Lord.

The Epiſtle.

Iames 1.1.

Iames the ſeruant of God, and of the Lord Ieſus Chriſt, ſendeth greeting to the twelue Tribes, which are ſcattered abroad. My brethren, count it for an exceeding ioy, when yee fall into diuers temptations: knowing this, That the trying of your faith gendereth patience, and let patience haue her perfect worke, that ye may be perfect and ſound, lacking nothing. If any of you lacke wiſedome, let him aſke of him that giueth it, euen God, which giueth to all men indifferently, and caſteth no man in the teeth, and it ſhall be giuen him. But let him aſke in faith, and wauer not. For he that doubteth, is like a waue of the ſea, which is toſt of the windes, and carried with violence: Neither let that man thinke, that he ſhall receiue any thing of the Lord. A wauering minded man is vnſtable in all his waies. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made low; for euen as the floure of the graſſe ſhall he paſſe away. For as the ſunne riſeth with heate, & the graſſe withereth, and his floure falleth away, & the beautie of the faſhion of it periſheth: euen ſo ſhall the rich man periſh in his waies. Happie is the man that endureth temptation: for when he is tried, he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

The Goſpel.

AND Ieſus ſaid vnto his diſciples, Let not your hearts be troubled. Yee beleeue in God, beleeue alſo in mee. In my Fathers houſe are manie manſions. If it were not ſo, I would haue told you. I goe to prepare a place for you: and if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my ſelfe, that where I am, there may ye be alſo. And whither I goe ye know, and the way ye know. Thomas ſaith vnto him, Lord, we know not whither thou goeſt, and how is it poſſible for vs to know the way? Ieſus ſaith vnto him, I am the Way, and the Trueth, and the Life. No man commeth to the Father but by mee. If yee had knowen me, yee had knowen my Father alſo: and now ye know him, and haue ſeene him. Philip ſaith vnto him, Lord, ſhew vs the Father, and it ſufficeth vs. Ieſus ſaith vnto him, Haue I beene ſo long time with you, and yet haſt thou not knowen mee? Philip, he that hath ſeene me, hath ſeene my Father: and how ſayeſt thou then, Shew vs the Father? Beleeueſt not thou, that I am in the Father, and the Father in mee? The words that I ſpeake vnto you, I ſpeake not of my ſelfe: but the Father that dwelleth in me, is he that doth the workes. Beleeue me that I am in the Father, and the Father in me, or elſe beleeue mee for the workes ſake. Verily verily I ſay vnto you, He that beleeueth on me, the workes that I doe, the ſame ſhall he doe alſo; and greater works then theſe ſhall he doe, becauſe I goe vnto my Father. And whatſoeuer ye aſke in my Name, that will I doe, that the Father may be glorified in the Sonne. If ye ſhall aſke anie thing in my Name, I will doe it. Iohn 14.1.

The Collect.

Lord Almighty, which haſt endued thy holy Apoſtle Barnabas with ſingular gifts of the holy Ghoſt: let vs not be deſtitute of thy manifold giftes, nor yet of grace, to vſe them alway to thy honour and glory, through Ieſus Chriſt our Lord.

The Epiſtle.

Acts 11. 22. Tidings of theſe things came vnto the eares of the congregation which was in Ieruſalem. And they ſent forth Barnabas, that hee ſhould goe vnto Antioch. Which when he came, and had ſeene the grace of God, was glad, & exhorted them all, that with purpoſe of heart they would continually cleaue vnto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tarſus, to ſeeke Saul: and when he had found him, hee brought him vnto Antioch. And it chanced, that a whole yeare they had their conuerſation with the congregation there, & taught much people, inſomuch that the diſciples of Antioch were the firſt that were called Chriſtian. In thoſe dayes came Prophets from the Citie of Hieruſalem vnto Antioch. And there ſtood vp one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſſe in the Emperour Claudius dayes. Then the diſciples, euery man according to his ability, purpoſed to ſend ſuccour vnto the brethren which dwelt in Iury: which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul.

The Goſpel.

John 15. 12. This is my commandement, that yee loue together, as I haue loued you. Greater loue hath no man then this, That a man beſtow his life for his friends. Yee are my friends, if yee doe whatſoeuer I command you. Henceforth call I not you ſeruants, for the ſeruant knoweth not what his Lord doeth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Yee haue not choſen me, but I haue choſen you, and ordayned you to goe and bring forth fruit, and that your fruit ſhould remaine, that whatſoeuer yee aſke of the Father in my Name, he may giue it you.

¶ S. Iohn Baptiſt.

The Collect.

ALmighty God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent to prepare the way of thy Sonne our Sauiour by preaching of penance: make vs ſo to follow his doctrine and holy life, that wee may truely repent, according to his preaching, & after his example conſtantly ſpeake the truth, boldly rebuke vice, & patiently ſuffer for the truethes ſake, through Ieſus Chriſt our Lord.

The Epiſtle.

Eſa. 40. 1. BE of good cheere, my people, O yee Prophets, comfort my people, ſayeth your God, comfort Hieruſalem at the heart, and tell her that her trauell is at an end, that her offence is pardoned, that ſhe hath receiued of the Lords hand ſufficient correction for all her ſinnes. A voyce cryed in the wilderneſſe, Prepare the way of the Lord in the wilderneſſe, make ſtraight the path of our God in the deſert. Let all valleyes be exalted, and euery mountaine and hill be layd low. What ſo is crooked, let it be made ſtraight, and let the rough be made plaine fields. For the glory of the Lord ſhall appeare, and all fleſh ſhall at once ſee it. For why? the mouth of the Lord hath ſpoken it. The ſame voyce ſpake, Now cry. And the Prophet anſwered, What ſhall I cry? That all fleſh is graſſe, and that all the goodlineſſe thereof is as the floure of the field. The graſſe is withered, the floure falleth away. Euen ſo is the people as graſſe, when the breath of the Lord bloweth vpon them. Neuertheleſſe, whether the graſſe wither, or that the floure fade away, yet the word of our God endureth for euer. Goe vp into the high hill, O Sion, thou that bringeſt good tydings, lift vp thy voice with power, O thou preacher Hieruſalem, lift it vp without feare, and ſay vnto the cities of Iuda, Behold your God, behold the Lord God ſhall come with power, and beare rule with his arme. Behold, he bringeth his treaſure with him, and his workes goe before him. He ſhall feede his flocke like a heardman, hee ſhall gather the Lambes together with his arme, and carry them in his boſome, and ſhall kindly entreate thoſe that beare young.

The Goſpel.

Luke 1.57. ELizabeths time came that ſhe ſhould be deliuered, and ſhe brought forth a ſonne. And her neighbours & her couſins heard ſay, how the Lord had ſhewed great mercy vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumciſe the childe, and called his name Zachary, after the name of his father. And his mother anſwered, and ſayd, Not ſo, but his name ſhall be called Iohn. And they ſaid vnto her, There is none of thy kindred that is named with this name. And they made ſignes to his father, how he would haue him called. And he aſked for writing tables, & wrote, ſaying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly, and his tongue alſo, & he ſpake & prayſed God. And feare came on all them that dwelt nigh vnto him. And all theſe ſayings were noyſed abroad throughout all the high countrey of Iury, and they that heard them laid them vp in their hearts, ſaying, What manner of childe ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, and prophecied, ſaying, Praiſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed vp an horne of ſaluation vnto vs, in the houſe of his ſeruant Dauid, euen as he promiſed by the mouth of his holy Prophets, which were ſince the world began. That wee ſhould be ſaued from our enemies, and from the hand of all that hate vs. That he would deale mercifully with our fathers, & remember his holy couenant. That he would performe þ oath which he ſware to our father Abraham, for to giue vs. That wee being deliuered out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people for the remiſſion of ſinnes, through the tender mercie of our God, whereby the day ſpring from an high hath viſited vs. To giue light to them that ſit in darkeneſſe, and in the ſhadow of death, and to guide our feet into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, and was in the wilderneſſe, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

¶ Saint Peters day.

The Collect.

ALmighty God, which by thy Son Ieſus Chriſt, haſt giuen to thine Apoſtle S. Peter many excellent gifts, and commandeſt him earneſtly to feed thy flock: make we beſeech thee, all Biſhops and Paſtors diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glorie, through Ieſus Chriſt our Lord.

The Epiſtle.

AT the ſame time, Herod the King ſtretched forth his hands to vexe certaine of the congregation, and hee killed Iames the brother of Iohn with the ſword. And becauſe hee ſaw it pleaſed the Iewes, hee proceeded further, and tooke Peter alſo. Then were the dayes of ſweet bread. And when he had caught him, he put him in priſon alſo, and deliuered him to foure quaternions of ſouldiers to be kept, intending after Eaſter to bring him foorth to the people. And Peter was kept in priſon. But prayer was made without ceaſing of the Congregation vnto God for him. And when Herod would haue brought him Acts 12.1.

out vnto the people, the ſame night ſlept Peter betweene two ſouldiers, bound with two chaines: and the keepers before the doore kept the priſon. And behold, the Angel of the Lord was there preſent, and a light ſhined in the habitation, and he ſmote Peter on the ſide, and ſtirred him vp, ſaying, Ariſe vp quickly. And his chaines fell from his handes. And the Angel ſaid vnto him, Gird thy ſelfe, and binde on thy ſandals. And ſo he did. And he ſaith vnto him, Caſt thy garment about thee, and follow me. And he came out, and followed him, and wiſt not that it was trueth which was done by the Angel, but thought that he had ſeene a viſion. When they were paſt the firſt and ſecond watch, they came vnto the yron gate, that leadeth vnto the Citie, which opened to them by the owne accord: and they went out, and paſſed through one ſtreet, and forthwith the Angel departed from him. And when Peter was come to himſelfe, he ſayd, Now I know of a ſuretie, that the Lord hath ſent his Angel, and hath deliuered mee out of the hand of Herode, and from all the wayting of the people of the Iewes.

The Goſpel.

att.16.13. WHen Ieſus came into the coaſts of the Citie, which is called Ceſarea Philippi, hee aſked his Diſciples, ſaying, Whom doe men ſay that I the Sonne of man am? They ſayd, Some ſay that thou art Iohn Baptiſt, ſome Elias, ſome Ieremias, or one of the Prophets. He ſayth vnto them, But whom ſay ye that I am? Simon Peter anſwered, and ſayd, Thou art Chriſt the Sonne of the liuing God. And Ieſus anſwered, and ſaid vnto him, Happy art thou Simon the ſonne of Ionas: for fleſh and blood hath not opened that vnto thee, but my Father which is in heauen. And I ſay vnto thee, that thou art Peter, and vpon this Rock will I build my Congregation, and the gates of hell ſhall not preuaile againſt it. And I will giue vnto thee the keyes of the kingdome of heauen: and whatſoeuer thou bindeſt in earth, ſhall be bound in heauen: and whatſoeuer thou looſeſt in earth, ſhall be looſed in heauen.

The Collect.

GRaunt, O mercifull God, that as thine holy Apoſtle Iames, leauing his father, and all that hee had without delay, was obedient vnto the calling of thy Sonne Ieſus Chriſt, and followed him: So we, forſaking all worldly and carnall affections, may bee euermore ready to follow thy Commandements, through Ieſus Chriſt our Lord.

The Epiſtle.

IN thoſe dayes came Prophets from the City of Act.11.27. Ieruſalem vnto Antioch. And there ſtood vp one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world, which came to paſſe in the Emperour Claudius dayes. Then the diſciples, euery man according to his abilitie, purpoſed to ſend ſuccour vnto the brethren which dwelt in Iury: which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul. At the ſame time Herod the king ſtretched forth his hands to vexe certaine of the Congregation. And hee killed Iames the brother of Iohn with the ſword: and becauſe he ſaw it pleaſed the Iewes, hee proceeded further, and tooke Peter alſo.

The Goſpel.

THen came to him the mother of Zebedees Matt.20.20. children, with her ſonnes worſhipping him, and deſiring a certaine thing of him. And hee ſayd vnto her, What wilt thou? Shee ſayd vnto him, Grant that theſe my two ſonnes may ſit, the one on thy right hand, and the other on the left in thy kingdome. But Ieſus anſwered and ſayd, Yee wot not what yee aſke. Are yee able to drinke of the cup that I ſhall drinke of? and to be baptized with the baptiſme that I am baptized with? They ſaid vnto him, Wee are. Hee ſayd vnto them, Yee ſhall drinke indeede of my cup, and bee baptized with the baptiſme that I am baptized with: but to ſit on my right hand and on my left, is not mine to giue, but it ſhall chance vnto them that it is prepared for of my Father. And when the ten heard this, they diſdayned at the two brethren. But Ieſus called them vnto him, and ſayd, Yee know that the princes of the nations haue dominion ouer them, and they that are great men, exerciſe authoritie vpon them. It ſhall not bee ſo among you: But whoſoeuer will bee great among you, let him bee your miniſter, and whoſoeuer will bee chiefe among you, let him bee your ſeruant: Euen as the Sonne of man came not to bee miniſtred vnto, but to miniſter, and to giue his life a redemption for many.

¶ S. Bartholomew Apoſtle.

The Collect.

O Almightie and euerlaſting God, which haſt giuen grace to thine Apoſtle Bartholomew, truly to beleeue and to preach thy word: grant wee beſeech thee vnto thy Church, both to loue that hee beleeued, and to preach that hee taught, through Chriſt our Lord.

The Epiſtle.

Actes 5.12. By the hands of the Apoſtles were many ſignes and wonders ſhewed among the people: and they were all together with one accord in Salomons porch. And of other durſt no man ioyne himſelfe vnto them: Neuertheleſſe the people magnified them. The number of them that beleeued in the Lord, both of men and women grew more and more, inſomuch that they brought the ſicke into the ſtreets, & layd them on beds & couches, that at the leaſt way the ſhadow of Peter when he came by might ſhadow ſome of them. There came alſo a multitude out of the Cities round about, vnto Ieruſalem, bringing ſicke folkes, and them which were vexed with vncleane ſpirits, and they were healed euery one.

The Goſpel.

AND there was a ſtrife among them, which of them ſhould ſeeme to bee the greateſt. And hee ſayd vnto thẽ, The kings of Nations reign ouer them, & they that haue authority vpon them, are called gracious Lords: but ye ſhall not ſo be. But he that is greateſt among you, ſhall be as the yonger, and he that is chiefe, ſhall be as hee that doth miniſter. For whether is greater, he that ſitteth at meate or hee that ſerueth? Is not hee that ſitteth at meate? But I am among you as one that miniſtreth. Yee are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, and ſit on ſeates iudging the twelue tribes of Iſrael. Luke 22.24.

¶ S. Matthew Apoſtle.

The Collect.

ALmightie God, which by thy bleſſed Sonne didſt call Matthew from the receit of Cuſtome, to be an Apoſtle and Euangeliſt: Grant vs grace to forſake all couetous deſires and inordinate loue of riches, and to follow thy ſaid Sonne Ieſus Chriſt, who liueth and reigneth with thee and the holy Ghoſt, &c.

The Epiſtle.

SEing that wee haue ſuch an Office, euen as God hath mercy on vs, wee go not out of kinde, but haue caſt from vs the cloakes of vnhoneſty, and walke not in craftineſſe, neither handle we the word of God deceitfully, but open the truth, & report our ſelues to euery mans conſcience in the ſight of God. If our Goſpel be yet hidde, it is hid among them that are loſt, in whom the god of this world hath blinded the minds of thẽ which beleeue not, leſt the light of the Goſpel of yͤ glory of Chriſt (which is yͤ image of God) ſhould ſhine vnto them. For wee preach not our ſelues, but Chriſt Ieſus to bee the Lord, & our ſelues your ſeruants for 2.Cor.4.1.

Ieſus

Jeſus ſake. For it is God that commandeth the light to ſhine out of darkeneſſe, which hath ſhined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel.

Matth. 9. 9. AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of Cuſtome: and hee ſayd vnto him, Follow me. And he aroſe, and followed him. And it came to paſſe, as Jeſus ſate at meate in his houſe, behold, many Publicanes alſo and ſinners that came, ſate downe with Jeſus and his diſciples. And when the Phariſees ſaw it, they ſayd to his diſciples, Why eateth your maſter with Publicanes and ſinners? But when Jeſus heard that, hee ſayd vnto them, They that be ſtrong neede not the Phyſitian, but they that are ſicke. Goe yee rather and learne what that meaneth: I will haue mercie, and not ſacrifice: For I am not come to call the righteous, but ſinners to repentance.

¶ S. Michael and all Angels.

The Collect.

EVerlaſting God, which haſt ordayned and conſtituted the ſeruices of all Angels and men in a wonderfull order: mercifully graunt, that they which alway doe thee ſeruice in heauen, may by thy appointment ſuccour and defend vs in earth, through Jeſus Chriſt our Lord.

The Epiſtle.

Apoc. 12. 7. THere was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was their place found any more in heauen. And the great Dragon that old ſerpent called the Deuill and

Satanas, was caſt out, which deceiueth all the world. And hee was caſt into the earth, and his angels were caſt out alſo with him. And I heard a lowd voyce, ſaying, In heauen is now made ſaluation, and ſtrength, and the kingdome of our God and the power of his Chriſt. For the accuſer of our brethren is caſt downe, which accuſed them before God day and night. And they ouercame him by the bloud of the Lambe, and by the word of their teſtimony, and they loued not their liues vnto the death. Therefore reioyce yee heauens, and yee that dwell in them. Woe vnto the inhabiters of the earth, and of the ſea, for the deuill is come downe vnto you, which hath great wrath, because hee knoweth that hee hath but a ſhort time.

The Goſpel.

Matth.18.

AT the ſame time came the diſciples vnto Ieſus, ſaying, Who is the greateſt in the kingdome of heauen? Ieſus called a childe vnto him, and ſet him in the middeſt of them, and ſayd, Verily I ſay vnto you, except yee turne, and become as children, yee ſhall not enter into the kingdome of heauen. Whoſoeuer therefore humbleth himſelfe as this childe, that ſame is the greateſt in the kingdome of heauen. And whoſoeuer receiueth ſuch a childe in my Name, receiueth me. But whoſo doth offend one of theſe little ones which beleeue in mee, it were better for him that a milſtone were hanged about his necke, and that hee were drowned in the depth of the Sea. Woe vnto the world becauſe of offences. Neceſſary it is that offences come: but wo vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and caſt them from thee: it is better for thee to enter into life, halt or maymed, rather then thou ſhouldeſt (hauing two hands, or two feete) bee caſt into euerlaſting fire. And if thine eye offend thee, plucke it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather then (hauing two eyes) to bee caſt into hell fire. Take heede that yee deſpiſe not one of theſe little ones. For I ſay vnto you, that in heauen their Angels doe alwayes behold the face of my Father which is in heauen.

S. Luke Euangeliſt.

The Collect.

ALmighty God, which calledſt Luke the Phyſitian, whoſe prayſe is in the Goſpel, to be a Phyſitian of the Soule: it may pleaſe thee by the wholſome medicines of his doctrine, to heale all the diſeaſes of our ſoules, through thy Sonne Ieſus Chriſt our Lord.

The Epiſtle.

Tim.4.1.

WAtch thou in all things, ſuffer afflictions, doe the worke throwly of an Euangeliſt, fulfill thine office vnto the vttermoſt. Bee ſober. For I am now ready to bee offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my courſe, I haue kept the faith. From henceforth there is layd vp for mee a Crowne of righteouſneſſe, which the Lord that is a righteous Iudge, ſhall giue mee at that day, not to mee onely, but to all them that loue his comming. Doe thy diligence that thou mayeſt come ſhortly vnto me. For Demas hath forſaken mee, and loueth this preſent world, and is departed vnto Theſſalonica. Creſcens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with mee. Take Marke, and bring him with thee: for hee is profitable vnto mee for the miniſtration. And Tychicus haue I ſent vnto Epheſus. The cloke that I left at Troas with Carpus, when thou commeſt, bring with thee, and the Bookes, but ſpecially the parchment. Alexander the copperſmith did mee much euill, the Lord reward him according to his deedes: of whom bee thou ware alſo, for hee hath greatly withſtood our words.

The Goſpel.

The Lord appoynted other ſeuentie and two alſo, and ſent them two and two before him into euery citie and place, whither hee himſelfe would come. Therefore hee ſayd vnto them, The harueſt is great, but the labourers are few. Pray yee therefore the Lord of the harueſt to ſend foorth labourers into his harueſt. Goe your wayes, behold, I ſend you foorth as Lambes among wolues. Beare no wallet, neyther ſcrip, nor ſhoos, and ſalute no man by the way. Into whatſoeuer houſe yee enter, firſt ſay, Peace bee to this houſe. And if the ſonne of peace bee there, your peace ſhall reſt vpon him: if not, it ſhall returne to you againe. And in the ſame houſe tary ſtill, eating and drinking ſuch as they giue: For the labourer is worthy of his reward. Luke 10. a.

¶ Simon and Iude Apoſtles.

The Collect.

Almightie God, which haſt builded the Congregation vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the head corner ſtone, graunt vs ſo to bee ioyned together in vnitie of ſpirit by their doctrine, that wee may be made an holy temple acceptable to thee, through Ieſus Chriſt our Lord.

The Epiſtle.

Iudas the ſeruant of Ieſus Chriſt, the brother of Iames, to them which are called and ſanctified in God the Father, & preſerued in Ieſus Chriſt: mercy vnto you, and peace, & loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needfull for me to write vnto you, to exhort you that yee ſhould continually labour in the faith, which Iude 1.

was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written afore-time vnto ſuch iudgement: they turne the grace of our God into wantonneſſe, and denie God (which is the onely Lord) and our Lord Ieſus Chriſt. My minde is therefore to put you in remembrance, forasmuch as you once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, deſtroyed them which after beleeued not. The Angels alſo which kept not their firſt eſtate, but left their owne habitation, hee hath reſerued in euerlaſting chaines vnder darkeneſſe, vnto the iudgement of the great day. Euen as Sodome and Gomorrhe, and the Cities about them, which in like manner defiled themſelues with fornication, and followed ſtrange fleſh, are ſet forth for an example, and ſuffer the paine of eternall fire. Likewiſe theſe being deceiued by dreames, defile the fleſh, deſpiſe rulers, and ſpeake euill of them that are in authoritie.

The Goſpel.

Ioh. 15. 17. This command I you, that yee loue together. If the world hate you, ye know it hated mee before it hated you. If yee were of the world, the world would loue his owne: howbeit, becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid vnto you, The ſeruant is not greater then the Lord. If they haue perſecuted me, they will alſo perſecute you: If they haue kept my ſaying, they will keepe yours alſo. But all theſe things will they doe vnto you for my Names ſake, becauſe they haue not knowen him that ſent me. If I had not come and ſpoken vnto them, they ſhould not haue had ſin: but now haue they nothing to cloke their ſinne withall. He that hateth me, hateth my Father alſo. If I had not done among them the workes which none other man did, they ſhould haue had no ſinne: but now haue they both ſeene and hated, not onely me, but alſo my Father. But this happeneth,

peneth, that the ſaying might bee fulfilled that is written in their Law, They hated mee without a cauſe. But when the Comforter is come, whom I will ſend vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, hee ſhall teſtifie of mee. And yee ſhall beare witneſſe alſo, becauſe yee haue beene with mee from the beginning.

¶ All Saints.

The Collect.

ALmightie God, which haſt knit together thy elect in one communion and fellowſhip, in the myſticall body of thy Sonne Chriſt our Lord: Graunt vs grace ſo to follow thy holy Saints in all vertuous and godly liuing, that wee may come to thoſe vnſpeakable ioyes, which thou haſt prepared for them that vnfeignedly loue thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

BEhold, I Iohn ſaw another Angel aſcend from the riſing of the Sunne, which had the ſeale of the liuing God, and hee cryed with a loud voyce to the foure Angels, to whom power was giuen to hurt the earth and the ſea, ſaying, Hurt not the Earth, neither the Sea, neither the Trees, till wee haue ſealed the ſeruants of our God in their foreheads. And I heard the number of them which were ſealed, and there were ſealed an hundred and fourtie and foure thouſand of all the tribes of the Children of Iſrael. Apoc.7.2.

Of the tribe of Juda were ſealed xii.M.

Of the tribe of Ruben were ſealed xii.M.

Of the tribe of Gad were ſealed xii.M.

Of the tribe of Aſer were ſealed xii.M.

Of the tribe of Nephthalim were ſealed xii.M.

Of the tribe of Manaſſes, were ſealed xii.M.

[illegible]
Of the tribe of [illegible]
[illegible] were sealed xii. M.
Of the tribe of Zabulon were sealed xii. M.
Of the tribe of Joseph were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.
After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cryed with a loude voyce, saying, Salvation bee ascribed to him that sitteth upon the seate of our God, and unto the Lambe. And all the Angels stood in the compasse of the seate, and of the Elders, and the foure beasts, and fell before the Seate on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, and thankes, and honour, and power, and might be unto our God for evermore, Amen.

The Gospel.

5. 1.

IEsus seeing the people, went up into a Mountaine, and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying: Blessed are the poore in Spirit, for theirs is the kingdome of heaven. Blessed are they that mourne, for they shall receive comfort. Blessed are the meeke, for they shall receive the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. [illegible] Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heaven. Blessed are ye when men revile you, and persecute you, and shall falsly say all manner of evill sayings against you [illegible] for great is your reward in heaven. For so persecuted they the Prophets which were before you.

¶ The order for the Administration of the Lords Supper, or Holy Communion.

So many as intend to be partakers of the holy Communion, ſhall ſignifie their names to the Curate ouer night, or elſe in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of thoſe be an open and notorious euill liuer, ſo that the Congregation by him is offended, or haue done any wrong to his neighbours, by word, or deede: the Curate hauing knowledge therof, ſhall call him, & aduertiſe him in any wiſe not to preſume to the Lords Table, vntill hee haue openly declared himſelfe to haue truely repented and amended his former naughtie life, that the Congregation may thereby be ſatisfied, which afore were offended, and that he haue recompenſed the parties whom hee hath done wrong vnto, or at the leaſt declare himſelfe to be in full purpoſe ſo to doe, as ſoone as he conueniently may.

The ſame order ſhall the Curate vſe with thoſe betwixt whom hee perceiueth malice and hatred to reigne, not ſuffering them to bee partakers of the Lords Table, vntill he know them to be reconciled. And if one of the parties ſo at variance, be content to forgiue from the bottome of his heart, all that the other had treſpaſſed againſt him, and to make amends for that he himſelfe hath offended, & the other partie will not be perſwaded to a godly vnitie, but remaine ſtill in his frowardneſſe & malice: the Miniſter in that cauſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Communion time a fair white linnen cloth vpon it, ſhall ſtand in the body of the Church or in the Chancell, where Morning praier & Euening prayer be appointed to be ſaid. And the Prieſt ſtanding at the Northſide of the Table, ſhall ſay the Lords prayer with this Collect following.

¶ The Communion.

Almighty God, vnto whom all hearts be open, all deſires knowne, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly loue thee, & worthily magnifie thy holy name, through Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandements: & the people kneeling, ſhall after euery Commandement aske God mercy for their tranſgreſſion of the ſame, after this ſort.

Miniſter.

God ſpake theſe wordes, and ſayd, I am the Lord thy God: Thou ſhalt haue none other Gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them: for I the Lord thy God am a iealous God, and viſit the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and ſhew mercy vnto thouſands in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Miniſter.

Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour, and doe all that thou haſt to doe, but the ſeuenth day is the Sabboth of the Lord thy God. In it thou ſhalt doe no maner of worke, thou, and thy ſonne, and thy daughter, thy man ſeruaunt, and thy mayde ſeruaunt, thy cattell, and the ſtraunger that is within thy gates: for in ſixe dayes the Lord made heauen and Earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherfore the Lord bleſſed the ſeuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Honour thy Father and thy Mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou ſhalt doe no murther.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou ſhalt not commit adultery.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou ſhalt not ſteale.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou ſhalt not couet thy neighbours houſe. Thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his Maide, nor his Oxe, nor his Aſſe, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all theſe thy Lawes in our hearts, wee beſeech thee.

¶ Then ſhall follow the Collect of the day, with one of theſe two Collects following for the King, the Prieſt ſtanding vp, & ſaying:

¶ Let vs pray.

Almightie God, whoſe kingdome is euerlaſting, and power infinite, haue mercy vpon the whole Congregation, & ſo rule the heart of thy choſen ſeruant Iames our King & Gouernour, that hee knowing whoſe miniſter he is, may aboue all things ſeeke thy honour and glory, & that wee his ſubiects duely conſidering whoſe authority he hath, may faithfully ſerue, honour, & humbly obey him, in thee, and for thee, according to thy bleſſed word & ordinance, through Ieſus Chriſt our Lord, who with thee and the holy Ghoſt liueth and reigneth euer one God, world without end. Amen.

Almighty and euerlaſting God, wee be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doeſt diſpoſe and turne them, as it ſeemeth beſt to thy godly wiſedome: wee humbly beſeech thee ſo to diſpoſe and gouerne the heart of Iames thy ſeruant, our King and Gouernour, that in all his thoughts, words, and workes, he may euer ſeeke thy honour and glory, and ſtudie to preſerue thy people committed to his charge, in wealth, peace, & godlineſſe: Grant this, O mercifull Father, for thy deare Sonnes ſake Ieſus Chriſt our Lord. Amen.

¶ Immediatly after the Collects, the Prieſt ſhall reade the Epiſtle beginning thus.

The Epiſtle written in the Chapter of

¶ And the Epiſtle ended, he ſhall ſay the Goſpel, beginning thus.

The Goſpel written in the Chapter of

¶ And the Epiſtle & Goſpel being ended, ſhall be ſaid the Creed.

I Beleeue in one God the Father Almightie, maker of heauen and earth, and of all things viſible and inuiſible: and in one Lord Ieſus Chriſt, the onely begotten Sonne of God, begotten of his Father before all worldes, God of God, Light of Light, very God of very God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made: who for vs men, and for our ſaluation, came downe from heauen, and was incarnate by the holy Ghoſt of the Virgin Mary, and was made man, & was crucified alſo for vs vnder Pontius Pilate. He ſuffered and was buried, and the third day he roſe againe, according to the Scriptures, and aſcended into heauen, and ſitteth on the right hand of the Father. And he ſhall come againe with glory to iudge both the quicke & the dead: whoſe kingdome ſhall haue no end. And I beleeue in the holy Ghoſt, the Lord & giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worſhipped and glorified, who ſpake by the Prophets. And I beleeue one Catholike and Apoſtolike Church. I acknowledge one Baptiſme for the remiſſion of ſinnes. And I looke for the reſurrection of the dead, and the life of the world to come. Amen.

¶ After the Creede, if there be no Sermon, ſhall follow one of the Homilies already ſet forth, or hereafter to be ſet forth by common authoritie.

¶ After ſuch Sermon, Homily, or Exhortation, the Curate ſhall declare vnto the people, whether there be any Holy dayes, or Faſting daies the weeke following, & earneſtly exhort them to remember the poore, ſaying one or moe of theſe ſentences following, as hee thinketh moſt conuenient by his diſcretion.

Let your light ſo ſhine before men, that they may ſee your good workes, & glorifie your Father which is in Heauen. Matth. 5.

Lay not vp for your ſelues treaſure vpon the earth, where the ruſt and moth doth corrupt, and where theeues breake thorow and ſteale: but lay vp for your ſelues treaſure in heauen, where neither ruſt nor moth doth corrupt, and where theeues doe not breake thorow and ſteale. Matth. 6.

Whatſoeuer yee would that men ſhould do vnto you, euen ſo doe vnto them, for this is the Law and the Prophets. Matth. 7.

Not euerie one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdome of heauen: but he that doth the will of my Father which is in heauen. Matth. 7.

Zache ſtood forth, and ſaid vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done anie wrong to anie man, I reſtore foure fold. Luke 19.

Cor. 9. 7 Who goeth a warfare at any time of his owne coſt? Who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

Cor. 9. If we haue ſowen vnto you ſpirituall things, is it a great matter if wee ſhall reape your worldly things?

Cor. 9. Doe yee not know, that they which miniſter about holy things, liue of the ſacrifice, and they which wayt of the Altar, are partakers with the Altar? Euen ſo hath the Lord alſo ordayned, that they which preach the Goſpel, ſhould liue of the Goſpel.

Cor. 9. He that ſoweth little, ſhall reape little: and he that ſoweth plenteouſly, ſhall reape plenteouſly: let euery man doe according as he is diſpoſed in his heart, not grudging, or of neceſſity: for God loueth a cheerefull giuer.

alat. 6. Let him that is taught in the word, miniſter vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: for whatſoeuer a man ſoweth, that ſhall he reape.

alat. 6. While we haue time, let vs doe good vnto all men, and ſpecially vnto them which are of the houſhold of faith.

Tim. 6. Godlineſſe is great riches, if a man be content with that he hath: for wee brought nothing into the world, neither may we cary any thing out.

Tim. 6. Charge them which are rich in this world, that they bee ready to giue, and glad to diſtribute, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may attaine eternall life.

eb. 6. God is not vnrighteous, that hee will forget your workes & labour that proceedeth of loue, which loue yee haue ſhewed for his names ſake, which haue miniſtred vnto the Saints, and yet doe miniſter.

br. 13. To doe good, and to diſtribute forget not; for with ſuch ſacrifices God is pleaſed.

oh. 3. Who ſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?

b. 4. Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord ſhall not be turned away from thee.

Be mercifull after thy power. If thou haſt much, giue plenteouſly. If thou haſt little, doe thy diligence gladly to giue of that little: for ſo gathereſt thou thy ſelfe a good reward in the day of neceſſitie. Tob.4.

He that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it ſhall be payed him againe. Prouerb. 19.

Bleſſed be the man that prouideth for the ſicke and needy: the Lord ſhall deliuer him in the time of trouble. Pſal. 41.

¶ Then ſhall the Churchwardens, or ſome other by them appointed, gather the deuotion of the people, and put the ſame into the poore mans boxe, and vpon the offering dayes appointed, euerie man and woman ſhall pay to the Curate the due and accuſtomed offerings. After which done, the Prieſt ſhall ſay.

Let vs pray for the whole ſtate of Chriſts Church militant here in earth.

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ALmighty and euerliuing God, which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thanks for all men: We humbly beſeech thee, moſt mercifully (to accept our almes, and) to receiue theſe our prayers, which wee offer vnto thy diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church with the ſpirit of trueth, vnity, & concord: and grant that all they that doe confeſſe thy holy Name, may agree in the trueth of thy holy Word, and liue in vnitie and godly loue. Wee beſeech thee alſo to ſaue and defend all Chriſtian Kings, Princes and Gouernors, and ſpecially thy ſeruant Iames our King, that vnder him wee may be godly and quietly gouerned. And grant vnto his whole Councell, and to all that be put in authoritie vnder him, that they may truely and indifferently miniſter iuſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtours and Curates, that they may both by their life and doctrine ſet forth thy true and liuely Word, and rightly and duly adminiſter thy holy Sacraments: And to all thy people giue thy heauenly grace, and ſpecially to this Congregation here preſent, that with meeke heart & due reuerence, they may heare and receiue thy holy word, truely ſeruing thee in holineſſe & righteouſneſſe all the dayes of their life. And we moſt humbly beſeech thee of thy goodneſſe (O Lord) to comfort and ſuccour all them which in this tranſitorie life be in trouble, ſorrow, need, ſicknes, or any other aduerſitie: Grant this, O Father, for Ieſus Chriſts ſake our onely mediator and aduocate. Amen.

¶ Then ſhall follow this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.

WEe be come together at this time (dearely beloued brethren) to feede at the Lords Supper, vnto the which in Gods behalfe I bid you that be here preſent, and beſeech you for the Lord Ieſus Chriſtes ſake, that ye will not refuſe to come thereto, being ſo louingly called and bidden of God himſelfe. Ye know how grieuous and vnkinde a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of prouiſion, ſo that there lacketh nothing but the gheſts to ſit downe, & yet they which be called (without any cauſe) moſt vnthankefully refuſe to come. Which of you in ſuch a caſe would not be moued? who would not thinke it a great iniurie & wrong done vnto him? Wherefore moſt dearely beloued in Chriſt, take ye good heed, leſt yee, withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe: but ſuch excuſes be not ſo eaſily accepted and allowed before God. If anie man ſay, I am a grieuous ſinner, and therefore am afraid to come: wherefore then doe you not repent and amend? When God calleth you, be you not aſhamed to ſay, yee will not come? When you ſhould returne to God, will you excuſe your ſelfe, and ſay that you be not readie? Conſider earneſtly with your ſelues, how little ſuch fained excuſes ſhall auaile before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farme, or would trie their yokes of Oxen, or becauſe they were married, were not ſo excuſed, but counted vnworthie of the heauenly feaſt. I for my part am here preſent, and according to mine office, I bid you in the Name of God, I call you in Chriſts behalfe, I exhort you, as you loue your owne ſaluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchſafe to yeelde vp his ſoule by death vpon the Croſſe for your health, euen ſo it is your duetie to receiue the Communion together in the remembrance of his death, as he himſelfe commanded. Now if ye will in no wiſe thus do, conſider with your ſelues, how great iniurie you doe vnto God, and how ſore puniſhment hangeth ouer your heads for the ſame. And whereas you offend God ſo ſore in refuſing this holy banquet, I admoniſh, exhort, and beſeech you, that vnto this vnkindneſſe ye will not adde any more: Which thing yee ſhall doe, if yee ſtand by as gazers and lookers on them that doe communicate, and be not partakers of the ſame your ſelues. For what thing can this be counted elſe, then a further contempt and vnkindneſſe vnto God? Truely it is a great vnthankfulneſſe to ſay nay, when yee be called: but the fault is much greater, when men ſtand by, and yet will neither eate nor drinke this holy Communion with others. I pray you, what can this be elſe, but euen to haue the myſteries of Chriſt in deriſion? It is ſaid vnto all, Take ye, and eate, Take, and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what countenance ſhall yee heare theſe words? What will this be elſe, but a neglecting, a deſpiſing, and mocking of the Teſtament of Chriſt? Wherefore, rather then ye ſhould ſo doe, depart you hence, and giue place to them that bee godly diſpoſed. But when ye depart, I beſeech you ponder with your ſelues from whom ye depart. Yee depart from the Lords Table, yee depart from your brethren, and from the banket of moſt heauenly foode. Theſe things if ye earneſtly conſider, ye ſhall by Gods grace returne to a better minde, for the obtayning whereof, we ſhall make our humble petitions, while wee ſhall receiue the holy Communion.

¶ And ſometimes ſhall this be ſaid alſo, at the diſcretion of the Curate.

Dearely beloued, foraſmuch as our duetie is to render to Almightie God our heauenly Father moſt heartie thankes, for that he hath giuen his Sonne our Sauiour Jeſus Chriſt, not onely to die for vs, but alſo to be our ſpirituall food and ſuſtenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacraments of his bleſſed Body and Blood, the which being ſo comfortable a thing to them which receiue it worthily, and ſo dangerous to them that will preſume to receiue it vnworthily: my duety is to exhort you to conſider the dignitie of the holy myſterie, and the great peril of the vnworthy receiuing thereof, and ſo to ſearch and examine your owne conſciences, as you ſhould come holy and cleane to a moſt godly and heauenly feaſt, ſo that in no wiſe yee come but in the marriage garment required of God in holy Scripture, and ſo come and be receiued as worthy partakers of ſuch a heauenly Table. The way and meanes thereto, is: Firſt to examine your liues and conuerſation by the rule of Gods commandements, and whereinſoeuer yee ſhall perceiue your ſelues to haue offended, eyther by will, word, or deed, there bewayle your owne ſinfull liues, and confeſſe your ſelues to Almightie God, with full purpoſe of amendment of life. And if you ſhall perceiue your offences to be ſuch, as be not only againſt God, but alſo againſt your neighbors: then you ſhall reconcile your ſelues vnto them, ready to make reſtitution & ſatiſfaction, according to the vttermoſt of your powers, for all iniuries and wrongs done by you to any other, and likewiſe being readie to forgiue other that haue offended you, as you would haue forgiueneſſe of your offences at Gods hand: for otherwiſe the receiuing of the holy Communion doth nothing elſe but increaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, & with a quiet conſcience: therefore if there be any of you, which by the meanes aforeſaid, cannot quiet his owne conſcience, but requireth further comfort or counſell, then let him come to me, or ſome other diſcreet and learned Miniſter of Gods word, and open his griefe, that he may receiue ſuch ghoſtly counſaile and comfort, that his conſcience may be relieued, and that by the Miniſtery of Gods word, he may receiue comfort, and the benefit of abſolution, to the quieting of his conſcience, and auoiding all ſcruple and doubtfulneſſe.

Then ſhall the Prieſt ſay this exhortation.

Dearely beloued in the Lord, ye that minde to come to the holy Communion of the body and blood of our Sauiour Chriſt, muſt conſider what S. Paul writeth to the Corinthians, how he exhorteth all perſons diligently to try and examine themſelues, before they preſume to eate of that bread, and drinke of that cup. For as the benefite is great, if with a truly penitent heart and liuely faith we receiue that holy Sacrament (for then we ſpiritually eate the fleſh of Chriſt, and drinke his blood, then wee dwell in Chriſt, and Chriſt in vs, wee be one with Chriſt, and Chriſt with vs:) So is the danger great, if we receiue the ſame vnworthily. For then we be guiltie of the body and blood of Chriſt our Sauiour: we eate and drinke our owne damnation, not conſidering the Lords Body: wee kindle Gods wrath againſt vs, we prouoke him to plague vs with diuers diſeaſes, and ſundry kindes of death. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his word, an adulterer, or be in malice or enuie, or in any other grieuous crime, bewaile your ſinnes, and come not to this holy Table, leſt after the taking of that holy Sacrament, the deuill enter into you as he entred into Iudas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoule. Iudge therefore your ſelues, brethren, that ye be not iudged of the Lord. Repent you truely for your ſinnes paſt: haue a liuely and ſtedfaſt faith in Chriſt our Sauiour. Amend your liues, and be in perfect charitie with all men, ſo ſhall ye be meete partakers of thoſe holy myſteries. And aboue all things, ye muſt giue moſt humble and hearty thankes to God the Father, the Sonne, and the holy Ghoſt, for the redemption of the world, by the death and paſſion of our Sauiour Chriſt, both God and man, who did humble himſelfe euen to the death vpon the Croſſe for vs miſerable ſinners, which lay in darkeneſſe and ſhadow of death, that he might make vs the children of God, and exalt vs to euerlaſting life. And to the end that wee ſhould alway remember the exceeding great loue of our Maſter and onely Sauiour Ieſu Chriſt thus dying for vs, and the innumerable benefites which by his precious blood-ſhedding hee hath obteyned to vs, he hath inſtituted & ordeyned holy myſteries, as pledges of his loue, and continuall remembrance of his death, to our great and endleſſe comfort. To him therefore with the Father and the holy Ghoſt, let vs giue (as we are moſt bounden) continuall thankes, ſubmitting our ſelues wholly to his holy will and pleaſure, and ſtudying to ſerue him in true holineſſe and righteouſneſſe all the dayes of our life. Amen.

¶ Then ſhall the Prieſt ſay to them that come to receiue the holy Communion.

You that doe truely and earneſtly repent you of your ſinnes, and be in loue and charitie with your neighbours, and intend to leade a new life, following the Commandements of God, and walking from henceforth in his holy wayes: Draw neere, & take this holy Sacrament to your comfort, make your humble confeſſion to Almightie God before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then ſhall this generall Confeſſion be made in the name of all thoſe that are minded to receiue the holy Communion, either by one of them, or elſe by one of the Miniſters, or by the Prieſt himſelfe, all kneeling humbly vpon their knees.

Almightie God, Father of our Lord Ieſus Chriſt, maker of all things, Iudge of all men, we knowledge and bewaile our manifold ſinnes and wickedneſſe, which we from time to time, moſt grieuouſly haue committed, by thought, word, and deed, againſt thy diuine Maieſtie, prouoking moſt iuſtly thy wrath and indignation againſt vs. Wee doe earneſtly repent, and be heartily ſory for theſe our miſdoings, the remembrance of them is grieuous vnto vs, the burden of them is intolerable: Haue mercy vpon vs, haue mercy vpon vs, moſt mercifull Father, for thy ſonne our Lord Ieſus Chriſts ſake, forgiue vs all that is paſt, and graunt that wee may euer hereafter ſerue and pleaſe thee in newneſſe of life, to the honour and glory of thy Name, through Ieſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt or the Biſhop being preſent, ſtand vp, and turning himſelfe to the people, ſay thus.

Almightie God, our heauenly Father, who of his great mercy hath promiſed forgiueneſſe of ſinnes to all them which with heartie repentance and true faith turne vnto him: Haue mercy vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrengthen you in all goodneſſe, and bring you to euerlaſting life, through Ieſus Chriſt our Lord. Amen.

Then ſhall the Prieſt alſo ſay.

¶ Heare what comfortable wordes our Sauiour Chriſt ſayeth to all that truely turne to him.

Come vnto me all that trauell and be heauy laden, and I will refreſh you.

So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleeue in him ſhould not periſh, but haue life euerlaſting.

¶ Heare alſo what S. Paul ſaith.

This is a true ſaying, & worthy of all men to be receiued, that Ieſus Chriſt came into the world to ſaue ſinners.

¶ Heare alſo what S. Iohn ſaith.

If any man ſinne, we haue an Aduocate with the Father, Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes.

After which the Prieſt ſhall proceed, ſaying.

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

It is meete and right ſo to doe.

Prieſt.

It is very meete, right, and our bounden dutie, that we ſhould at all times, and in all places, giue thankes vnto thee, O Lord, holy Father, Almighty, euerlaſting God.

Here ſhall follow the Proper Preface, according to the time, if there be any ſpecially appointed, or elſe immediatly ſhall follow, Therefore with Angels, &c.

Proper Prefaces.

Vpon Chriſtmas day, and ſeuen dayes after.

Becauſe thou didſt giue Ieſus Chriſt thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghoſt was made very man, of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with Angels, &c.

Vpon Eaſter day, and ſeuen dayes after.

But chiefly are we bound to praiſe thee for the glorious reſurrection of thy Sonne Ieſus Chriſt our Lord: for he is the very Paſchall Lambe, which was offered for vs, and hath taken away the ſinne of the world, who by his death hath deſtroyed death, & by his riſing to life againe hath reſtored to vs euerlaſting life. Therefore with Angels, &c.

Vpon Aſcenſion day, and ſeuen dayes after.

Through thy moſt deare beloued Sonne Ieſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where he is, there might we alſo aſcend, and reigne with him in glory. Therefore with Angels and Archangels, &c.

Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen, with a ſudden great ſound, as it had beene a mightie winde, in the likeneſſe of fiery tongues, lighting vpon the Apoſtles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and alſo boldnes with feruent zeale, conſtantly to preach the Goſpel vnto all Nations, whereby we are brought out of darkeneſſe and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jeſus Chriſt. Therefore with Angels, &c.

¶ Vpon the feaſt of Trinitie.

IT is very meete, right, and our bounden duetie, that wee ſhould at all times, and in all places giue thankes to thee, O Lord, Almightie, and euerlaſting God, which art one God, one Lord, not one onely perſon, but three perſons in one ſubſtance. For that which we beleeue of the glory of the Father, the ſame we beleeue of the Sonne, and the holy Ghoſt, without any difference or inequalitie. Therefore with, &c.

¶ After which Prefaces ſhall follow immediatly:

THerefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praying thee, and ſaying, Holy, holy, holy, Lord God of hoſts. Heauen and earth are full of thy glory. Glory be to thee, O Lord moſt High.

¶ Then ſhall the Prieſt kneeling downe at Gods board, ſay in the name of them that ſhall receiue the Communion, this prayer following:

WEe doe not preſume to come to this thy Table, O mercifull Lord, truſting in our owne righteouſneſſe, but in thy manifold and great mercies. Wee bene not worthy ſo much as to gather vp the crummes vnder thy Table. But thou art the ſame Lord, whoſe propertie is alway to haue mercie: graunt vs therefore gratious Lord, ſo to eate the fleſh of thy deare Sonne Jeſus Chriſt, and to drinke his blood, that our ſinfull bodies may be made cleane by his body, and our ſoules waſhed through his moſt precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Prieſt ſtanding vp, ſhall ſay as followeth.

ALmighty God our heauenly Father, which of thy tender mercy diddeſt giue thine onely Sonne Jeſus Chriſt to ſuffer death vpon the Croſſe for our redemption, who made there by his one oblation of himſelfe once offered, a full, perfect and ſufficient ſacrifice, oblation, and ſatiſfaction for the ſinnes of the whole world, and did inſtitute, and in his holy Goſpel command vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: heare vs, O mercifull Father, wee beſeech thee, and graunt that we receiuing theſe thy creatures of Bread and Wine, according to thy Sonne our Sauiour Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: who in the ſame night that he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his diſciples, ſaying, Take, eate, this is my body, which is giuen for you, do this in remembrance of me. Likewiſe after Supper he tooke the cup, and when he had giuen thankes, he gaue it to them, ſaying, Drinke ye all of this, for this is my blood of the New Teſtament, which is ſhed for you, and for many for the remiſſion of ſinnes: Doe this as oft as yee ſhall drinke it, in remembrance of me.

¶ Then ſhall the Miniſter firſt receiue the Communion in both kinds himſelfe, and next deliuer it to other Miniſters (if anie bee there preſent) that they may helpe the chiefe Miniſter, and after, to the people in their hands kneeling. And when hee deliuereth the bread, he ſhall ſay:

THe body of our Lord Jeſus Chriſt, which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this, in remembrance that Chriſt died for thee, and feed on him in thine heart by faith, with thankeſgiuing.

¶ And the Miniſter that deliuereth the Cup, ſhall ſay.

The blood of our Lord Ieſus Chriſt, which was ſhed for thee, preſerue thy body and ſoule into euerlaſting life: and drinke this in remembrance that Chriſts blood was ſhed for thee, and be thankefull.

¶ Then ſhall the Prieſt ſay the Lords prayer, the people repeating after him euery petition. After ſhall be ſaid as followeth.

O Lord and heauenly Father, we thy humble ſeruants entirely deſire thy fatherly goodneſſe, mercifully to accept this our ſacrifice of prayſe & thankeſgiuing, moſt humbly beſeeching thee to graunt, that by the merites & death of thy Sonne Ieſus Chriſt, and through faith in his blood, we and all thy whole Church may obteine remiſſion of our ſinnes, and all other benefites of his paſſion. And here we offer and preſent vnto thee, O Lord, our ſelues, our ſoules and bodies, to be a reaſonable, holy, and liuely ſacrifice vnto thee, humbly beſeeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee bee vnworthy through our manifold ſinnes, to offer vnto thee any ſacrifice: yet we beſeech thee to accept this our bounden duety and ſeruice, not weighing our merites, but pardoning our offences, through Ieſus Chriſt our Lord, by whom, and with whom in the vnitie of the holy Ghoſt, all honour and glory be vnto thee, O Father Almightie, world without end. Amen.

Or this.

Almightie, and euerliuing God, wee moſt heartely thanke thee, for that thou doeſt vouchſafe to feede vs which haue duely receiued theſe holy myſteries, with the ſpirituall food of the moſt precious body and blood of thy Sonne our Sauiour Ieſus Chriſt, and doeſt aſſure vs thereby of thy fauour and goodnes toward vs, and that we be very members incorporate in thy myſticall body, which is the bleſſed company of all faithfull people, & be alſo heires through hope of thy euerlaſting kingdome, by the merites of the moſt precious death & paſſion of thy deare Sonne; we now moſt humbly beſeech thee, O heauenly Father, ſo to aſſiſt vs with thy grace, that we may continue in that holy fellowſhip, and doe all ſuch good workes, as thou haſt prepared for vs to walk in, through Ieſus Chriſt our Lord: to whom with thee, and the holy Ghoſt, be all honour and glory, world without end. Amen.

¶ Then ſhall be ſaid or ſung.

Glory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſſe thee, we worſhip thee, we glorifie thee, we giue thankes to thee for thy great glory. O Lord God heauenly King, God the Father Almightie. O Lord the onely begotten Sonne Ieſus Chriſt, O Lord God, Lambe of God, Sonne of the Father, that takeſt away the ſinnes of the world, haue mercy vpon vs. Thou that takeſt away the ſinnes of the world, haue mercy vpon vs. Thou that takeſt away the ſinnes of the world, receiue our prayer. Thou that ſitteſt at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy, thou only art the Lord, thou only, O Chriſt, with the holy Ghoſt art moſt high in the glory of God the Father. Amen.

¶ Then the Prieſt, or the Biſhop if he be preſent, ſhall let them depart with this bleſsing.

The peace of God which paſſeth all vnderſtanding, keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Ieſus Chriſt our Lord, and the bleſſing of God Almightie, the Father, the Sonne, and the holy Ghoſt, be amongſt you, and remaine with you alwayes. Amen.

¶ Collects to be ſaid after the Offertorie, when there is no Communion, euery ſuch day one. And the ſame may be ſaid alſo as often as occaſion ſhall ſerue, after the Collects either of Morning and Euening prayer, Communion or Letanie, by the diſcretion of the Miniſter.

Aſſiſt vs mercifully, O Lord, in theſe our ſupplications & prayers, & diſpoſe the way of thy ſeruants toward the attainment of euerlaſting ſaluation, that among all the changes and chances of this mortall life, they may euer be defended by thy moſt gracious and ready helpe, through Chriſt our Lord. Amen.

O Almightie Lord and euerliuing God, vouchſafe wee beſeech thee to direct, ſanctifie and gouerne both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that through thy moſt mighty protection, both here and euer, we may be preſerued in body and ſoule, through our Lord and Sauiour Ieſus Chriſt. Amen.

GRant we beſeech thee, Almightie God that the words which wee haue heard this day with our outward eares, may through thy grace be ſo grafted inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and praiſe of thy Name, through Ieſus Chriſt our Lord. Amen.

PReuent vs, O Lord, in all our doings, with thy moſt gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlaſting life, through Ieſus Chriſt our Lord.

ALmighty God, the fountaine of wiſedome, which knoweſt our neceſſities before we aſke, and our ignorance in aſking: we beſeech thee to haue compaſſion vpon our infirmities, and thoſe things which for our vnworthineſſe we dare not, and for our blindneſſe wee cannot aſke, vouchſafe to giue vs, for the worthineſſe of thy Sonne Ieſus Chriſt our Lord. Amen.

ALmightie God, which haſt promiſed to heare the petitions of them that aſke in thy Sonnes Name, we beſeech thee mercifully to encline thine eares to vs that haue made now our prayers and ſupplications vnto thee, and grant that thoſe things which we haue faithfully aſked according to thy will, may effectually be obtayned, to the reliefe of our neceſſitie, and to the ſetting forth of thy glorie, through Ieſus Chriſt our Lord. Amen.

¶ Vpon the holy daies (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole ſtate of Chriſts Church militant heere in earth) and one or moe of theſe Collects afore rehearſed as occaſion ſhall ſerue. And there ſhall be no celebration of the Lords Supper, except there be a good number to communicate with the Prieſt, according to his diſcretion. And if there be not aboue twentie perſons in the Pariſh of diſcretion to receiue the Communion, yet there ſhall be no Communion, except foure or three at the leaſt communicate with the Prieſt.

And in Cathedrall & Collegiat Churches, where be many Prieſts and Deacons, they ſhall all receiue the Communion with the Miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary. And to take away the ſuperſtition, which any perſon hath or might haue in the bread & wine, it ſhall ſuffice that the bread be ſuch as is vſually to be eaten at the Table with other meates, but the beſt & pureſt wheat bread that conueniently may be gotten. And if any of the bread & wine remaine, the Curate ſhall haue it to his owne vſe. The bread & wine for the Communion ſhal be prouided by the Curate and the Churchwardens at the charges of the Pariſh, and the Pariſh ſhal be diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue paid for the ſame by order of their houſes euery Sunday.

And note that euery Pariſhioner ſhall communicate at the leaſt three times in the yeare, of which Eaſter to be one, & ſhall alſo receiue the Sacraments and other Rites according to the order of this booke appointed. And yearely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Eccleſiaſticall dueties, accuſtomably due, then and at that time to be paide.

¶ The miniſtration of Baptiſme to be vſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the old time was not commonly miniſtred but at two times in the yere: at Eaſter and Whitſuntide: At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being growen out of vſe, although it cannot for manie conſiderations be well reſtored againe, it is thought good to follow the ſame as neere as conueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes, and other holy dayes, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiuing of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may be put in remembrance of his owne profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe, if neceſſitie ſo require, children may at all times be baptized at home.

¶ Publique Baptiſme.

¶ When there are children to be baptized vpon the Sunday or Holy day, the parents ſhall giue knowledge ouer night, or in the morning afore the beginning of morning prayer, to the Curate. And then the Godfathers, Godmothers, & people with the children, muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning prayer, or elſe immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized or no. If they anſwere, No: then ſhall the Prieſt ſay thus.

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DEarely beloued, foraſmuch as all men be conceiued and borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except hee be regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to call vpon God the Father through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to theſe children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghoſt, and receiued into Chriſts holy Church, and be made liuely members of the ſame.

¶ Then ſhall the Prieſt ſay.

¶ Let vs pray.

Almightie and euerlaſting God, which of thy great mercie didſt ſaue Noe and his family in the Arke from periſhing by water, and alſo didſt ſafely leade the children of Iſrael thy people thorow the redde Sea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy welbeloued Sonne Jeſus Chriſt, didſt ſanctifie the flood Jordan, and all other waters, to the myſticall waſhing away of ſinne; Wee beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath may be receiued into the Arke of Chriſts Church, and being ſtedfaſt in faith, ioyfull through hope, and rooted in charitie, may ſo paſſe the waues of this troubleſome world, that finally they may come to the land of euerlaſting life, there to reigne with thee world without end, through Jeſus Chriſt our Lord. Amen.

Almightie and immortal God, the ayde of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: Wee call vpon thee for theſe Infants, that they comming to thy holy Baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them, O Lord, as thou haſt promiſed by thy welbeloued Sonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall finde, knocke, and it ſhall be opened vnto you. So giue now vnto vs that aſke, let vs that ſeeke, finde, open the gate vnto vs that knocke, that theſe infants may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternall kingdome, which thou haſt promiſed by Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt ſay.

Heare the words of the Goſpel written by Saint Marke, in the tenth Chapter.

At a certaine time they brought children to Chriſt, that hee ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Ieſus ſaw it, hee was diſpleaſed, & ſayd vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, Whoſoeuer doeth not receiue the kingdome of God as a little childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the words of the Goſpel.

Friendes, you heare in this Goſpel the wordes of our Sauiour Chriſt, that he commanded the children to be brought vnto him: how hee blamed thoſe that would haue kept them from him: how hee exhorteth all men to follow their innocencie. You perceiue how by his outward geſture and deede hee declared his good will toward them: For he imbraced them in his armes, hee layd his hands vpon them, and bleſſed them. Doubt yee not therefore, but earneſtly beleeue, that hee will likewiſe fauourably receiue theſe preſent infants, that hee will imbrace them with the armes of his mercie, that hee will giue vnto them the bleſſing of eternall life, and make them partakers of his euerlaſting kingdome. Wherefore wee being thus perſwaded of the good will of our heauenly Father toward theſe infants, declared by his Sonne Ieſus Chriſt, and nothing doubting but that hee fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy Baptiſme: let vs faithfully and deuoutly giue thankes vnto him, and ſay.

ALmighty and euerlaſting God, heauenly Father, wee giue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to theſe infants, that they may bee borne againe, and be made heires of euerlaſting ſaluation, through our Lord Ieſus Chriſt, who liueth & reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WEllbeloued friends, yee haue brought theſe children here to bee baptized, yee haue prayed that our Lord Ieſus Chriſt would vouchſafe to receiue them, to lay his hands vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Yee haue heard alſo that our Lord Ieſus Chriſt hath promiſed in his Goſpel, to grant all theſe things that yee haue prayed for: which promiſe hee for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part promiſe by you, that bee their ſureties, that they will forſake the Deuill and all his workes, and conſtantly beleeue Gods holy word, and obediently keepe his Commandements.

¶ Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.

DOeſt thou forſake the Deuill and all his workes, the vaine pompe and glory of the world, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow nor bee led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almighty maker of heauen and earth? And in Ieſus Chriſt his onely begotten Sonne our Lord? And that hee was conceiued by the holy Ghoſt, borne of the virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, & alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father almighty, & from thence ſhall come againe at the end of the world, to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholike Church, the Cōmunion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

¶ Then ſhall the Prieſt ſay.

O Mercifull God, grant that the olde Adam in theſe children may be ſo buried, that the new man may be rayſed vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and grow in them. Amen.

Grant that they may haue power & ſtrength to haue victorie, and to triumph againſt the Deuill, the world, and the fleſh. Amen.

Grant that whoſoeuer is heere dedicated to thee, by our Office and Miniſtery, may alſo bee indued with heauenly vertues, and euerlaſtingly be rewarded through thy mercie, O bleſſed Lord God, who doeſt liue and gouerne all things world without end. Amen.

Almightie euerliuing God, whoſe moſt dearely beloued Son Ieſus Chriſt for the forgiueneſſe of our ſins, did ſhed out of his moſt precious ſide both water & bloud, and gaue commandement to his diſciples that they ſhould go teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt: Regard, wee beſeech thee, the ſupplications of thy Congregation, and grant that all thy ſeruants which ſhall bee baptized in this water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull and elect children, through Ieſus Chriſt our Lord. Amen.

¶ Then the Prieſt ſhall take the Childe in his hands, and aske the name. And naming the Childe, ſhall dippe it in the water, ſo it be diſcreetly and warily done, ſaying.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And if the Childe be weake, it ſhall ſuffice to powre water vpon it, ſaying the aforeſaid wordes.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the Prieſt ſhall make a Croſſe vpon the Childes forehead, ſaying.

WE receiue this Childe into the Congregation of Chriſts flocke, and doe ſigne him with the ſigne of the Croſſe, in token that heereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, & manfully to fight vnder his banner, againſt ſinne, the world, and the Deuill, and to continue Chriſts faithfull ſouldier and ſeruant vnto his liues end. Amen.

¶ Then ſhall the Prieſt ſay.

SEeing now, dearly beloued brethren, that theſe children be regenerate and grafted into the body of Chriſts Congregation, let vs giue thankes vnto God for theſe benefits, and with one accord make our prayers vnto almighty God, that they may leade the reſt of their life according to this beginning.

¶ Then ſhall be ſaid.

Our Father which art in heauen.

¶ Then ſhall the Prieſt ſay.

WE yeeld thee hearty thankes, moſt mercifull Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly wee beſeech thee to grant, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and vtterly aboliſh the whole body of ſinne, that as he is made partaker of the death of thy Sonne, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, he may be inheritour of thine euerlaſting kingdome, through Chriſt our Lord. Amen.

¶ At the laſt end, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe children haue promiſed by you to forſake the Deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your parts & duties to ſee that theſe infants be taught, ſo ſoone as they ſhall be able to learne, what a ſolemne vow, promiſe and profeſſion they haue made by you. And that they may know theſe things the better, yee ſhall call vpon them to heare Sermons, and chiefely you ſhall prouide that they may learne the Creede, the Lords prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may bee vertuouſly brought vp to leade a godly and a Chriſtian life, remembring alwayes that Baptiſme doeth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, and to be made like vnto him, that as he died, and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlineſſe of liuing.

¶ The Miniſter ſhall command that the children be brought to the Biſhop, to be confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, & be further inſtructed in the Catechiſme, ſet forth for that purpoſe, according as it is there expreſſed.

¶ Of them that are to be baptized in priuate houſes, in time of neceſsitie, by the Miniſter of the Pariſh, or any *other lawfull Miniſter that can be procured.*

¶ The Paſtors and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of Infants any longer then the Sunday, or other Holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approued. And alſo they ſhall warne them, that without great cauſe and neceſsitie, they procure not their children to bee baptized at home in their houſes. And when great neede ſhall compell them ſo to doe, then Baptiſme ſhall bee adminiſtred on this faſhion. Firſt, let the lawfull Miniſter and them that be preſent, call vpon God for his grace, and ſay the Lords prayer, if the time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dippe it in water, or powre water vpon it, ſaying theſe words.

N. **I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.**

¶ And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized, & ought not to be baptized againe. But yet neuertheleſſe, if the childe which is after this ſort baptized, doe afterward liue, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame pariſh did himſelfe baptize that child, the Congregation may be certified of the true forme of Baptiſme by him priuately before vſed: Or if the childe were baptized by any other lawfull Miniſter, that then the Miniſter of the Pariſh, where the childe was borne or Chriſtened, ſhall examine and try, whether the childe be lawfully baptized or no. In which caſe, if thoſe that bring any any child to the Church, doe anſwer that the ſame child is already baptized, then ſhall the Miniſter examine them further, ſaying.

By whom was the childe baptized?

Who was preſent when the childe was baptized?

And becauſe ſome things Eſſentiall to this Sacrament, may happen to be omitted, through feare or haſt in ſuch times of extremitie: Therefore I demand further of you:

With what matter was the childe baptized?

With what words was the childe baptized?

Whether thinke you the childe to be lawfully and perfectly baptized?

¶ And if the Miniſter ſhall finde by the anſwers of ſuch as bring the childe, that all things were done as they ought to be: then ſhall not he chriſten the childe againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe all is well done, and according vnto due order, concerning the baptizing of this child, which being born in originall ſin, ⁊ in the wrath of God, is now by the lauer of regeneration in Baptiſme, receiued into the number of the children of God, ⁊ heires of euerlaſting life. For our Lord Ieſus Chriſt doth not denie his grace ⁊ mercy vnto ſuch Infants, but moſt louingly doth cal them vnto him, as the holy Goſpel doth witneſſe to our comfort on this wiſe.

AT a certaine time they brought children vnto Chriſt that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Ieſus ſaw it, he was diſpleaſed, and ſayd vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, whoſoeuer doth not receiue the kingdome of God as a little childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them. Mar. 10, 13

¶ After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the words of the Goſpel.

FRiends, yee heare in this Goſpel the wordes of our Sauiour Chriſt, that hee commanded the children to bee brought vnto him: how hee blamed thoſe that would haue kept them from him: how he exhorted all men to follow their innocencie. Yee perceiue how by his outward geſture and deede, hee declared his good will toward them: For hee embraced them in his armes, hee layd his hands vpon them, and bleſſed them. Doubt yee not therefore, but earneſtly beleeue, that he hath likewiſe fauourably receiued this preſent Infant, that hee hath embraced him with the armes of his mercie, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore, we being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Ieſus Chriſt towards this Infant, let vs faithfully & deuoutly giue thanks vnto him, and ſay the prayer which the Lord himſelfe taught, and in declaration of our Faith, let vs recite the Articles conteyned in our Creede.

Here the Miniſter, with the Godfathers & Godmothers ſhall ſay.

Our Father which art in heauen, &c.

Then ſhall the Prieſt demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the Deuill and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father Almighty, maker of heauen and earth? And in Ieſus Chriſt his onely begotten Sonne our Lord? And that hee was conceiued by the holy Ghoſt, borne of the Virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father Almightie, and from thence he ſhall come againe at the end of the world, to iudge the quicke ⁊ the dead? And doe you in his name beleeue in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

¶ Let vs pray.

ALmighty and euerlaſting God, heauenly Father, wee giue thee humble thanks, for that thou haſt vouchſafed to call vs to the knowledge of thy grace, ⁊ faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this Infant, that he being borne againe, and being made heire of euerlaſting ſaluation, through our Lord Ieſus Chriſt, may continue thy ſeruant, and attain thy promiſe, through the ſame our Lord Ieſus Chriſt thy Sonne, who liueth and reigneth with thee in the vnitie of the ſame holy Spirit euerlaſtingly. Amen.

¶ Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOraſmuch as this child hath promiſed by you to forſake the deuill ⁊ all his works, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duty, to ſee that this infant bee taught, ſo ſoone as hee ſhall be able to learn, what a ſolemne vow, promiſe ⁊ profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call vpon him to heare Sermons, ⁊ chiefly yee ſhall prouide that hee may learne the Creede, the Lords prayer, and the ten Commandements in the Engliſh tongue, ⁊ all other things which a Chriſtian man ought to know ⁊ beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to lead a godly ⁊ a Chriſtian life, remembring alway that Baptiſme doth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, ⁊ be made like vnto him, that as he died, ⁊ roſe againe for vs, ſo ſhould wee, which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlineſſe of liuing.

And ſo foorth as in publike Baptiſme.

But if they which bring the infants to the Church, doe make ſuch vncertaine anſwers to the Prieſts queſtions, as that it cannot appeare that the childe was baptized with water, in the Name of the Father, and of the Sonne, and of the holy Ghoſt, which are Eſſentiall parts of Baptiſme: then let the Prieſt baptize it in forme aboue written, concerning Publike Baptiſme, ſauing that at the dipping of the child in the Font, he ſhall vſe this forme of words.

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The order of Confirmation, or laying on of hands vpon children baptized, & able to render an account of *their faith, according to the Catechiſme following.*

TO the end that Confirmation may bee miniſtred to the more edifying of ſuch as ſhall receiue it according to Saint Pauls doctrine, who teacheth that all things ſhould be done in the Church to the edification of the ſame, it is thought good that none heereafter ſhall bee confirmed, but ſuch as can ſay in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commandements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as hee ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to be obſerued for diuers conſiderations:

Firſt, becauſe that when children come to the yeres of diſcretion, and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, and with their owne conſent openly before the Church ratifie and confirme the ſame, and alſo promiſe that by the grace of God they will euermore indeuour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth and confeſſion haue aſſented vnto. Secondly, foraſmuch as confirmation is miniſtred to them that bee baptized, that by impoſition of hands and prayer they may receiue ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the Deuill, it is moſt meete to bee miniſtred when children come to that age, that partly by the frailty of their owne fleſh, partly by the aſſaults of the world and the Deuill, they begin to bee in danger to fall into ſundry kindes of ſinne.

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: whereby it was ordeyned that Confirmation ſhould bee miniſtred to them that were of perfect age, that they being inſtructed in Chriſts religion, ſhould openly profeſſe their owne faith, and promiſe to bee obedient vnto the will of God. And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, he ſhall know for trueth, that it is certaine by Gods word, that children being baptized, haue all things neceſſarie for their ſaluation, and be vndoubtedly ſaued.

¶ A *Catechiſme*, that is to ſay, An inſtruction to be learned of euerie childe, before he be brought to be confirmed by the Biſhop.

What is your Name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the kingdome of heauen.

Queſtion.

What did your Godfathers & Godmothers then for you?

Anſwere.

They did promiſe and vow three things in my name. Firſt, that I ſhould forſake the deuill, and all his workes, the pompes and vanities of the wicked world, and all the ſinfull luſts of the fleſh. Secondly, that I ſhould beleeue all the Articles of the Chriſtian faith. And thirdly, that I ſhould keepe Gods holy will and Commandements, and walke in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to doe, as they haue promiſed for thee?

Anſwere.

Yes verily: and by Gods helpe ſo I will. And I heartily thanke our heauenly Father, that hee hath called mee to this ſtate of Saluation, through Jeſus Chriſt our Sauiour, and I pray God to giue mee his grace, that I may continue in the ſame vnto my liues end.

Queſtion.

Rehearſe the Articles of thy beliefe.

Anſwere.

I Beleeue in God the Father almightie, maker of heauen and earth, And in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Mary, ſuffered vnder Pontius Pilate, was crucified, dead, and buried, hee deſcended into hell, the third day hee roſe againe from the dead, hee aſcended into heauen, and ſitteth at the right hand of God the Father Almightie: from thence hee ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the bodie, and the life euerlaſting. Amen.

Queſtion.

What doeſt thou chiefly learne in theſe Articles of thy beliefe?

Anſwere.

Firſt I learne to beleeue in God the Father, who hath made mee, and all the world.

Secondly in God the Sonne, who hath redeemed mee, and all mankinde.

Thirdly in God the holy Ghoſt, who ſanctifieth mee, and all the elect people of God.

Queſtion.

You ſayd that your Godfathers and Godmothers did promiſe for you, that you ſhould keepe Gods Commandements. Tell me how many there be.

Anſwere.

Tenne.

Queſtion.

Which be they?

Anſwere.

The ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt haue no other gods but me.

ii. Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God am a iealous God, and viſit the ſinnes of the fathers vpon the children vnto the third and fourth generation of them that hate mee, and ſhew mercy vnto thouſands in them that loue mee, and keepe my commandements.

iii. Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabbath day. Sixe dayes ſhalt thou labour and doe all that thou haſt to doe, but the ſeuenth day is the Sabbath of the Lord thy God. In it thou ſhalt doe no maner of worke, thou and thy ſonne, and thy daughter, thy man ſeruant, and thy mayde ſeruant, thy cattell, & the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the Sea and all that in them is, and reſted the ſeuenth day, wherefore the Lord bleſſed the ſeuenth day and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

vi. Thou ſhalt doe no murther.

vii. Thou ſhalt not commit adultery.

viii. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

x. Thou ſhalt not couet thy neighbours houſe. Thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his mayde, nor his oxe, nor his aſſe, nor any thing that is his.

Queſtion.

What doeſt thou chiefly learne by theſe Commandements?

Anſwere.

I learne two things: My duetie towards God, and my duetie towards my neighbour.

Queſtion.

What is thy duetie towards God?

Anſwere.

My duetie towards God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my ſoule, and with all my ſtrength: To worſhip him; to giue him thankes, to put my whole truſt in him, to call vpon him, to honour his holy Name, and his word, and to ſerue him truly all the dayes of my life.

Queſtion.

What is thy duetie towards thy neighbour?

Anſwere.

My duetie towards my neighbour is, to loue him as my ſelfe, and to doe to all men as I would they ſhould doe vnto mee. To loue, honour, and ſuccour my father and mother. To honour and obey the King and his miniſters. To ſubmit my ſelfe to all my gouernours, teachers, ſpirituall paſtours and maſters. To order my ſelfe lowly and reuerently to all my betters. To hurt no body by word nor deede. To be true and iuſt in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and ſtealing, and my tongue from euill ſpeaking, lying and ſlandering. To keepe my body in temperance, ſoberneſſe and chaſtitie. Not to couet nor deſire other mens goods, but to learne and labour truly to get mine owne liuing, and to doe my duetie in that ſtate of life, vnto which it ſhall pleaſe God to call me.

Queſtion.

My good childe, know this, that thou art not able to doe theſe things of thy ſelfe, nor to walke in the commandements of God, and to ſerue him, without his ſpeciall grace, which thou muſt learne at all times to call for by diligent prayer. Let me heare therefore if thou canſt ſay the Lords prayer.

Answere.

Our Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will bee done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

I deſire my Lord God our heauenly Father, who is the giuer of all goodneſſe, to ſend his grace vnto me and to all people, that we may worſhip him, ſerue him, and obey him as we ought to doe. And I pray vnto God, that he will ſend vs all things that be needfull both for our ſoules and bodies, and that he will be mercifull vnto vs, and forgiue vs our ſinnes, and that it will pleaſe him to ſaue and defend vs in all dangers ghoſtly and bodily, and that hee will keepe vs from all ſinne and wickedneſſe, and from our ghoſtly enemie, and from euerlaſting death. And this I truſt he will doe of his mercy and goodneſſe, through our Lord Ieſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

How many Sacraments hath Chriſt ordeyned in his Church?

Answere.

Two onely, as generally neceſſary to ſaluation, that is to ſay, Baptiſme, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word Sacrament?

I meane an outward and viſible ſigne of an inward and ſpirituall grace, giuen vnto vs, ordayned by Chriſt himſelfe, as a meanes whereby wee receiue the ſame, and a pledge to aſſure vs thereof.

How many parts be there in a Sacrament?

Anſwere.

Two: the outward viſible Signe, and the inward Spirituall Grace.

Queſtion.

What is the outward viſible ſigne, or forme in Baptiſme?

Anſwere.

Water: wherein the perſon baptized is dipped or ſprinckled with it, In the Name of the Father, and of the Sonne, and of the holy Ghoſt.

Queſtion.

What is the inward and Spirituall Grace?

Anſwere.

A death unto ſinne, and a new birth unto righteouſneſſe: for being by nature borne in ſinne, and the children of wrath, we are hereby made the children of grace.

Queſtion.

What is required of perſons to be baptized?

Anſwere.

Repentance, whereby they forſake ſinne: and Faith, whereby they ſtedfaſtly beleeve the promiſes of God, made to them in that Sacrament.

Queſtion.

Why then are Infants baptized, when by reaſon of their tender age, they cannot performe them?

Anſwere.

Yes: they doe performe them by their ſureties, who promiſe and vow them both in their names: which when they come to age, themſelves are bound to performe.

Queſtion.

Why was the Sacrament of the Lords ſupper ordained?

Anſwere.

For the continuall remembrance of the Sacrifice of the death of Chriſt, and the benefits which we receive thereby.

Queſtion.

What is the outward part or ſigne of the Lords Supper?

Anſwere.

Bread and Wine, which the Lord hath commanded to be received.

Queſtion.

What is the inward part or thing ſignified?

Anſwere.

The Body and Blood of Chriſt, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Queſtion.

What are the benefites whereof we are partakers thereby?

Anſwere.

The ſtrengthening and refreſhing of our ſoules by the Body and Blood of Chriſt, as our bodies are by the Bread and Wine.

Queſtion.

What is required of them which come vnto the Lords Supper?

Anſwere.

To examine themſelues whether they repent them truely of their former ſinnes, ſtedfaſtly purpoſing to lead a New life, haue a liuely faith in Gods mercy through Chriſt, with a thankefull remembrance of his death, and be in charitie with all men.

¶ So ſoone as the children can ſay in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements, and alſo can anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop, or ſuch as he ſhall appoint, ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop, by one that ſhall be his Godfather or Godmother, that euery childe may haue a witneſſe of his confirmation. And the Biſhop ſhall confirme them on this wiſe.

¶ Confirmation, or laying on of hands.

Our helpe is in the Name of the Lord.

Anſwere.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the Name of the Lord.

Anſwere.

Henceforth world without end.

Miniſter.

Lord heare our prayer.

Anſwere.

And let our cry come vnto thee.

Let vs pray.

Almightie and euerliuing God, who haſt vouchſafed to regenerate theſe thy ſeruants by water and the holy Ghoſt, and haſt giuen vnto them forgiueneſſe of all their ſinnes: ſtrengthen them, wee beſeech thee, O Lord, with the holy Ghoſt the Comforter, and daily encreaſe in them thy manifold giftes of grace, the ſpirit of wiſedome and vnderſtanding, the ſpirit of counſell and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſſe, and fulfill them, O Lord, with the ſpirit of thy holy feare. Amen.

Then the Biſhop ſhall lay his hand vpon euery childe ſeuerally, ſaying:

Defend, O Lord, this childe with thy heauenly grace, that hee may continue thine for euer, and daily encreaſe in thy holy Spirit more and more, vntill hee come vnto thy euerlaſting kingdome. Amen.

Then ſhall the Biſhop ſay.

Let vs pray.

Almightie and euerliuing God, which makeſt vs both to will, and to doe thoſe things that be good and acceptable vnto thy Maieſtie, we make our humble ſupplications vnto thee for theſe children, vpon whom, after the example of the holy Apoſtles, wee haue layed our hands, to certifie them by this ſigne of thy fauour and gracious goodneſſe toward them: let thy fatherly hand, we beſeech thee, euer be ouer them: let thy holy Spirit euer be with them, and ſo leade them in the knowledge and obedience of thy word, that in the end they may obtaine the euerlaſting life, through our Lord Ieſus Chriſt, who with thee and the holy Ghoſt, liueth and reigneth one God, world without end. Amen.

¶ Then the Biſhop ſhall bleſſe the children, ſaying thus.

THe bleſſing of God Almightie, the Father, the Sonne, and the holy Ghoſt bee vpon you, and remaine with you for euer. Amen.

¶ The Curate of euery Pariſh, or ſome other at his appointment, ſhall diligently vpon Sundayes and Holy dayes, halfe an houre before Euenſong, openly in the Church inſtruct and examine ſo many children of his Pariſh, ſent vnto him, as the time will ſerue, and as he ſhall thinke conuenient, in ſome part of this Catechiſme.

¶ And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their children, ſeruants, and prentices, (which haue not learned their Catechiſme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill ſuch time as they haue learned all that is here appointed for them to learne. And whenſoeuer the Biſhop ſhall giue knowledge for children to be brought before him to any conuenient place for their Confirmation, then ſhall the Curate of euery Pariſh, either bring or ſend in writing the names of all thoſe children of his Pariſh, which can ſay the Articles of the Faith, the Lords prayer, and the ten Commandements, and alſo how many of them can anſwere to the other queſtions contained in this Catechiſme.

¶ And there ſhall none be admitted to the holy Communion, vntill ſuch time as he can ſay the Catechiſme, and be confirmed.

¶ The forme of ſolemnization of Matrimonie.

¶ Firſt, the Banes muſt be aſked three ſeuerall Sundayes or Holy dayes, in the time of Seruice, the people being preſent, after the accuſtomed maner.

¶ And if the perſons that ſhould bee married dwell in diuers Pariſhes, the Banes muſt be aſked in both Pariſhes: and the Curate of the one Pariſh ſhall not ſolemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

¶ At the day appointed for ſolemnization of Matrimonie, the perſons to be married, ſhall come into the bodie of the Church, with their friends and neighbours. And there the Prieſt ſhall ſay thus.

DEarely beloued friends, wee are gathered together heere in the ſight of God, and in the face of this Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocencie, ſignifying vnto vs the myſticall Vnion that is betwixt Chriſt & his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterpriſed nor taken in hand vnaduiſedly, lightly, or wantonly, to ſatiſfie mens carnall luſts and appetites, like brute beaſts that haue no vnderſtanding, but reuerently, diſcreetly, aduiſedly, ſoberly, and in the feare of God, duely conſidering the cauſes for which Matrimonie was ordayned. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praiſe of God. Secondly, it was ordayned for a remedie againſt ſinne, and to auoide fornication, that ſuch perſons as haue not the gift of continencie, might Marry, and keepe themſelues vndefiled members of Chriſts body. Thirdly, for the mutuall ſocietie, helpe, and comfort that the one ought to haue of the other both in proſperitie and aduerſitie: into the which holy eſtate theſe two perſons preſent come now to be ioyned. Therefore if any man can ſhew any iuſt cauſe, why they may not lawfully be ioyned together, let him now ſpeake, or elſe hereafter for euer hold his peace.

¶ And alſo ſpeaking to the perſons that ſhall be married, he ſhall ſay.

I Require and charge you, as you will anſwere at the dreadfull day of Iudgement, when the ſecrets of all hearts ſhall be diſcloſed, that if eyther of you doe know any impediment, why yee may not be lawfully ioyned together in Matrimonie, that ye confeſſe it. For be ye well aſſured, that ſo many as bee coupled together otherwiſe then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of Marriage, if anie man do alledge and declare anie impediment, why they may not bee coupled together in Matrimonie by Gods Law, or the Lawes of this Realme, and will be bound, and ſufficient Suerties with him, to the parties, or elſe put in a caution to the full value of ſuch charges as the perſons to be married doe ſuſtaine, to proue his allegation, then the ſolomnization muſt be deferred vnto ſuch time as the trueth be tryed. If no impediment be alleadged, then ſhall the Curate ſay vnto the man.

N. VVIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance in the holy eſtate of Matrimony? Wilt thou loue her, comfort her, honour and keep her, in ſickeneſſe and in health? and forſaking all other, keepe thee onely vnto her, ſo long as you both ſhall liue?

The man ſhall anſwere.

I will.

Then ſhall the Prieſt ſay vnto the woman.

N. VVIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance in the holy eſtate of Matrimony? Wilt thou obey him and ſerue him, loue, honour, and keep him in ſickneſſe and in health, and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue?

The woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay.

Who giueth this woman to be married to this man?

¶ And the Miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo eyther to giue their troth to other, the man firſt ſaying.

I. N. take thee N. to my wedded wife, to haue and to hold from this day forward, for better, for worſe, for richer, for poorer, in ſickeneſſe and in health, to loue and to cheriſh, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then ſhall they looſe their hands, and the woman taking againe the man by the right hand, ſhall ſay.

I. N. take thee N. to my wedded huſband, to haue and to hold from this day forward, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, cheriſh, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then ſhall they againe looſe their hands, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the Booke with the accuſtomed duetie to the Prieſt and Clerke. And the Prieſt taking the Ring, ſhall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Prieſt, ſhall ſay.

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, & of the holy Ghoſt. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay.

¶ Let vs pray.

O Eternal God, creatour and preſeruer of all mankind, giuer of all ſpirituall grace, the authour of euerlaſting life, ſend thy bleſſing vpon theſe thy ſeruants, this man and this woman, whom we bleſſe in thy Name, that as

Iſahac

Iſhac & Rebecca liued faithfully together; ſo theſe perſons may ſurely performe and keepe the vow and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy lawes, thorow Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt ioyne their right hands together, and ſay.

Thoſe whom God hath ioyned together, let no man put aſunder.

¶ Then ſhall the Miniſter ſpeake vnto the people.

FOraſmuch as N. and N. haue conſented together in holy wedlocke, and haue witneſſed the ſame before God and this companie, and thereto haue giuen and pledged their troth either to other, and haue declared the ſame by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man & wife together. In the Name of the Father, and of the Sonne, and of the holy Ghoſt.

And the Miniſter ſhall adde this bleſsing.

GOd the Father, God the Sonne, God the holy Ghoſt, bleſſe, preſerue and keep you, the Lord mercifully with his fauour looke vpon you, and ſo fill you with all ſpirituall benediction and grace, that you may ſo liue together in this life, that in the world to come you may haue life euerlaſting. Amen.

Then the Miniſter or Clerke going to the Lords Table, ſhall ſay or ſing this Pſalme following.

BLeſſed are all they that feare the Lord: and walke in his wayes. Beati omnes Pſal. 128.

For thou ſhalt eate the labour of thy hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitfull vine: vpon the walls of thine houſe.

Thy children like the oliue branches: round about thy table.

Loe thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſſe thee: that thou ſhalt ſee Hieruſalem in proſperitie all thy life long.

Yea, thou ſhalt ſee thy childrens children: and peace vpon Iſrael.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this Pſalme.

Deus miſereatur. Pſal. 67.

GOd be mercifull vnto vs, and bleſſe vs: & ſhew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowen vpon the earth: thy ſauing health among all nations.

Let the people prayſe thee, O God: yea, let all the people prayſe thee.

O let the nations reioyce and be glad: for thou ſhalt iudge the folke righteouſly, & gouerne the nations vpon the earth.

Let the people prayſe thee, O God: let all the people prayſe thee.

Then ſhall the earth bring forth her increaſe: and God euen our owne God ſhall giue vs his bleſſing.

God ſhall bleſſe vs: and all the ends of the world ſhal feare him.

Glory be to the Father, and to the Sonne, and to the holy Ghoſt.

As it was in the beginning, is now and euer ſhall bee: world without end. Amen.

¶ This Pſalme ended, and the man and the woman kneeling afore the Lords Table, the Prieſt ſtanding at the Table, and turning his face toward them, ſhall ſay.

Miniſter.

Lord haue mercie vpon vs.

Anſwere.

Chriſt haue mercie vpon vs.

Miniſter.

Lord haue mercy vpon vs.

OUr Father which art in heauen, hallowed bee thy Name, &c.

And lead vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruant, and thy handmayd.

Anſwere.

Which put their truſt in thee.

Miniſter.

O Lord ſend them helpe from thy holy place.

Anſwere.

And euermore defend them.

Miniſter.

Be vnto them a Tower of ſtrength,

Anſwere.

From the face of their enemie.

Miniſter.

O Lord heare our prayer.

Anſwere.

And let our cry come vnto thee.

Miniſter.

O God of Abraham, God of Iſahac, God of Iacob, bleſſe theſe thy ſeruants, and ſow the ſeede of eternall life in their mindes, that whatſoeuer in thy holy word they ſhal profitably learne, they may in deed fulfil the ſame. Looke, O Lord mercifully vpon them from heauen, and bleſſe them. And as thou diddeſt ſend thy bleſſing vpon Abraham & Sara to their great comfort: ſo vouchſafe to ſend thy bleſſing vpon theſe thy ſeruants, that they obeying thy will, and alway being in ſafetie vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Chriſt our Lord. Amen.

¶ This prayer next following ſhall be omitted, where the woman is paſt childbirth.

O Mercifull Lord and heauenly Father, by whoſe gracious gift mankind is increaſed: we beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, & alſo liue together ſo long in godly loue and honeſtie, that they may ſee their childrens children vnto the third and fourth generation, vnto thy praiſe and honour, through Iesus Chriſt our Lord. Amen.

O God, which by thy mightie power haſt made all things of nought, which alſo (after other things ſet in order) diddeſt appoint, that out of man (created after thine owne image and ſimilitude) woman ſhould take her beginning, and knitting them together, diddeſt teach that it ſhould neuer be lawfull to put aſunder thoſe whom thou by Matrimony haddeſt made one. O God which haſt conſecrated the ſtate of Matrimonie to ſuch an excellent myſterie, that in it is ſignified and repreſented the ſpiritual mariage and vnitie betwixt Chriſt and his Church: Looke mercifully vpon theſe thy ſeruants, that both this man may loue his wife according to thy word, as Chriſt did loue his ſpouſe the Church, who gaue himſelfe for it, louing and cheriſhing it euen as his owne fleſh: and alſo that this woman may be louing and amiable to her huſband as Rachel, wiſe as Rebecca, faithfull and obedient as Sara, and in all quietneſſe, ſobrietie, and peace, be a follower of holy and godly matrons. O Lord bleſſe them both, and grant them to inherite thine euerlaſting kingdome, through Ieſus Chriſt our Lord. Amen.

Then ſhall the Prieſt ſay.

Almighty God which at the beginning didſt create our firſt parents Adam and Eue, and didſt ſanctifie & ioine them together in marriage: powre vpon you the riches of his grace, ſanctifie and bleſſe you, that ye may pleaſe him both in body and ſoule, and liue together in holy loue vnto your liues end. Amen.

¶ Then ſhall begin the Communion. And after the Goſpel ſhall be ſaid a Sermon, wherein ordinarily, ſo oft as there is any marriage, the office of a man and wife ſhall be declared, according to holy Scripture. Or if there be no Sermon, the Miniſter ſhall reade this that followeth.

All yee which be married, or which intend to take the holy eſtate of Matrimonie vpon you, heare what holy Scripture doeth ſay as touching the dutie of huſbands towards their wiues, and wiues towards their huſbands.

S. Paul in his Epiſtle to the Epheſians the ſixt Chapter, doth giue this commandement to all married men, Yee huſbands, loue your wiues, euen as Chriſt loued the Church, and hath giuen himſelfe for it, to ſanctifie it, purging it in the fountaine of water, through the word, that he might make it vnto himſelfe a glorious Congregation, not hauing ſpot or wrinkle, or anie ſuch thing, but that it ſhould be holy and blameleſſe. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himſelfe: For neuer did any man hate his owne fleſh, but nouriſheth and cheriſheth it, euen as the Lord doeth the Congregation: for we are members of his bodie, of his fleſh, and of his bones. For this cauſe ſhall a man leaue father and mother, and ſhall be ioyned vnto his wife, and they two ſhall be one fleſh. This myſterie is great: but I ſpeake of Chriſt and of the Congregation. Neuertheleſſe, let euery one of you ſo loue his owne wife, euen as himſelfe.

Likewiſe the ſame S. Paul writing to the Coloſſians, Colos. 3. ſpeaketh thus to all men that be married, Yee men loue your wiues, and be not bitter vnto them.

Heare alſo what S. Peter the Apoſtle of Chriſt, which 1. Pet. 3. was himſelf a married man, ſaith vnto all men that are married, Yee huſbands, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker veſſell, and as heires together of the grace of life, ſo that your prayers be not hindred.

Hitherto yee haue heard the duetie of the huſband toward the wife. Now likewiſe ye wiues heare and learne your duties towards your huſbands, euen as it is plainely ſet forth in holy Scripture.

S. Paul in the forenamed Epiſtle to the Epheſians tea- Ephes. 5. cheth you thus: Yee women ſubmit your ſelues vnto your owne huſbands, as vnto the Lord. For the huſband is the wiues head, euen as Chriſt is the head of the Church, and he is alſo the Sauiour of the whole body.

Therefore as the Church or Congregation is ſubiect vnto Chriſt: So likewiſe let the wiues alſo be in ſubiection to their owne huſbands in all things. And againe he ſaith, Let the wiſe reuerence her huſband. And in his Epiſtle to the Coloſſians S. Paul giueth you this ſhort leſſon; Yee wiues ſubmit your ſelues vnto your owne huſbands, as it is conuenient in the Lord. Coloſſ 3.

Saint Peter alſo doth inſtruct you very godly, thus ſaying, Let wiues be ſubiect to their owne huſbands, ſo that if anie obey not the word, they may be won without the word, by the conuerſation of the wiues, while they behold your chaſt conuerſation coupled with feare. Whoſe apparell let it not be outward with broided haire, and trimming about with gold, either by putting on of gorgeous apparel: but let the hid man which is in the heart, be without all corruption, ſo that the ſpirit be milde and quiet, which is a precious thing in the ſight of God. For after this manner in the olde time did the holy women which truſted in God, apparell themſelues, being ſubiect to their owne huſbands, As Sara obeyed Abraham, calling him Lord, whoſe daughters ye are made doing well, and not being diſmayed with any feare. Pet.3.

¶ The new married perſons, the ſame day of their marriage, muſt receiue the holy Communion.

¶ The order for the viſitation of *the Sicke*.

¶ The Prieſt entring in to the ſicke perſons houſe, ſhall ſay: **Peace be in this houſe, and to all that dwell in it.**

¶ When hee commeth into the ſicke mans preſence, hee ſhall ſay, kneeling downe.

REmember not Lord our iniquities, nor the iniquities of our forefathers, Spare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with vs for euer.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.
Lord haue mercie vpon vs.

OUr Father which art in heauen, &c.
And lead vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruant.

Anſwere.

Which putteth his truſt in thee.

Miniſter.

Send him helpe from thy holy place.

Anſwere.

And euermore mightily defend him.

Miniſter.

Let the enemie haue none aduantage of him.

Anſwere.

Nor the wicked approch to hurt him.

Miniſter.

Be vnto him, O Lord, a ſtrong Tower.

Anſwere.

From the face of his enemie.

Miniſter.

O Lord heare our prayers.

Anſwere.

And let our cry come vnto thee.

Miniſter.

O Lord looke downe from heauen, behold, viſite and relieue this thy ſeruant. Looke vpon him with the eyes of thy mercie, giue him comfort and ſure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and ſafetie, through Ieſus Chriſt our Lord. Amen.

HEare vs Almightie and moſt mercifull God and Sauiour, extend thine accuſtomed goodneſſe to this thy ſeruant, which is grieued with ſickeneſſe: viſit him, O Lord, as thou diddeſt viſit Peters wiues mother, and the Captaines ſeruant. So viſit and reſtore to this ſicke perſon his former health, (if it be thy will) or elſe giue him grace ſo to take thy viſitation, that after this painefull life ended, he may dwell with thee in life euerlaſting. Amen.

¶ Then ſhall the Miniſter exhort the ſicke perſon after this forme, or other like.

DEarely beloued, know this, that Almightie God is the Lord of life & death, and ouer all things to them pertayning, as youth, ſtrength, health, age, weakeneſſe, & ſickeneſſe. Wherefore, whatſoeuer your ſickeneſſe is, know you certainely, that it is Gods viſitation. And for what cauſe ſoeuer this ſickeneſſe is ſent vnto you, whether it be to try your patience for the example of others, and that your Faith may be found in the day of the Lord laudable, glorious and honourable, to the increaſe of glory and endleſſe felicitie, or elſe it be ſent vnto you to correct and amend in you whatſoeuer doeth offend the eyes of your heauenly Father: know you certainely, that if you truely repent you of your ſinnes, and beare your ſickeneſſe patiently, truſting in Gods mercie, for his deare Sonne Ieſus Chriſts ſake, and render vnto him humble thankes for his fatherly viſitation, ſubmitting your ſelfe wholly vnto his will, it ſhall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlaſting life.

¶ If the perſon viſited be very ſicke, then the Curate may end his exhortation in this place.

TAke therefore in good worth the chaſtiſement of the Lord. For whom the Lord loueth, he chaſtiſeth: yea, as Saint Paul ſaith, he ſcourgeth euery ſonne which hee receiueth. If yee indure chaſtiſement, he offereth himſelfe vnto you, as vnto his owne children. What ſon is he that the father chaſtiſeth not? If ye be not vnder correction (whereof all true children are partakers) then are ye baſtards and not children. Therfore ſeeing that when our carnall fathers doe correct vs, we reuerently obey them: ſhall we not now much rather be obedient to our ſpirituall Father, and ſo liue? And they for a few dayes doe chaſtiſe vs after their owne pleaſure: but hee doth chaſtiſe vs for our profit, to the intent hee may make vs partakers of his holineſſe. Theſe words good brother, are Gods words, and written in holy Scripture for our comfort and inſtruction, that wee ſhould patiently and with thankeſgiuing beare our heauenly Fathers correction, whenſoeuer by any maner of aduerſitie it ſhall pleaſe his gracious goodneſſe to viſit vs. And there ſhould be no greater comfort to Chriſtian perſons, then to be made like vnto Chriſt, by ſuffering patiently aduerſities, troubles & ſickneſſes. For he himſelfe went not vp to ioy, but firſt he ſuffered paine, he entred not into his glory, before he was crucified, ſo truly our way to eternall ioy is to ſuffer here with Chriſt, and our doore to enter into eternall life, is gladly to dye with Chriſt, that we may riſe againe from death, and dwell with him in euerlaſting life. Now therefore, taking your ſickneſſe, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profeſſion which you made vnto God in your baptiſme. And foraſmuch as after this life, there is account to be giuen vnto the righteous Iudge, of whom all muſt be iudged without reſpect of perſons: I require you to examine your ſelfe and your ſtate, both toward God and man, ſo that accuſing and condemning your ſelfe for your owne faults, you may finde mercy at our heauenly Fathers hand for Chriſts ſake, and not be accuſed and condemned in that fearefull Iudgement: therefore I ſhall ſhortly rehearſe the articles of our faith, that you may know whether you doe beleeue as a Chriſtian man ſhould or no.

¶ Here the Miniſter ſhall rehearſe the Articles of the faith, ſaying thus:

DOeſt thou beleeue in God the Father Almightie &c. As it is in Baptiſme.

Then ſhall the Miniſter examine whether he be in charitie with all the world, exhorting him to forgiue from the bottome of his heart all perſons that haue offended him, and if he haue offended other, to aske them forgiueneſſe: and where hee hath done wrong or iniurie to any man, that he make amends to the vttermoſt of his power. And if he haue not afore diſpoſed of his goods, let him then make his will, & alſo declare his debts, what he oweth, and what is owing vnto him, for diſcharging of his Conſcience, and quietneſſe of his executors. But men muſt be oft admoniſhed, that they ſet an order for their temporall goods and lands, when they be in health.

Theſe words before rehearſed may be ſaid, before the Miniſter begin his prayer, as he ſhall ſee cauſe. The miniſter may not forget nor omit to moue the ſicke perſon, and that moſt earneſtly, to liberalitie toward the poore. Here ſhall the ſicke perſon make a ſpeciall confeſsion, if he feele his conſcience troubled with any weightie matter. After which confeſsion, the Prieſt ſhall abſolue him after this ſort.

OUr Lord Ieſus Chriſt, who hath left power to his Church to abſolue all ſinners which truly repent and beleeue in him, of his great mercie forgiue thee thine offences: and by his authority committed vnto me, I abſolue thee from all thy ſinnes, in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And then the Prieſt ſhall ſay the Collect following.

¶ Let vs pray.

O Moſt mercifull God, which according to the multitude of thy mercies doeſt ſo put away the ſinnes of thoſe which truely repent, that thou remembreſt them no more, open thine eye of mercy vpon this thy ſeruant, who moſt earneſtly deſireth pardon and forgiueneſſe. Renew in him, moſt louing Father, whatſoeuer hath beene decayed by the fraud and malice of the diuell, or by his owne carnall will and fraileneſſe, preſerue and continue this ſick member in the vnitie of the Church, conſider his contrition, accept his teares, aſſwage his paine, as ſhall be ſeene to thee moſt expedient for him. And foraſmuch as he putteth his full truſt onely in thy mercie, impute not vnto him his former ſinnes, but take him vnto thy fauour, through the merits of thy moſt dearely beloued Sonne Ieſus Chriſt. Amen.

¶ Then ſhall the Miniſter ſay this Pſalme.

te Domi-
ſperaui.
al. 71.

IN thee, O Lord, haue I put my truſt, let me neuer be put to confuſion: but ridde me, and deliuer me in thy righteouſneſſe, incline thine eare vnto me, & ſaue me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to helpe me, for thou art my houſe of defence, and my caſtle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I beene holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my prayſe ſhall alway be of thee.

I am become as it were a monſter vnto many: but my truſt is in thee.

O let my mouth bee filled with thy prayſe: that I may ſing of thy glory and honour all the day long.

Caſt mee not away in the time of age: forſake mee not when my ſtrength faileth me.

For mine enemies ſpeake againſt mee, and they that lay waite for my ſoule, take their counſell together, ſaying: God hath forſaken him, perſecute him and take him, for there is none to deliuer him.

Goe not farre from mee, O God: my God haſte thee to helpe mee.

Let them bee confounded and periſh, that are againſt my ſoule: let them bee couered with ſhame and diſhonour that ſeeke to doe mee euill.

As for me, I will patiently abide alway: and will prayſe thee more and more.

My mouth ſhall daily ſpeake of thy righteouſneſſe and ſaluation: for I know no end thereof.

I will goe forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

Thou, O God, haſt taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forſake mee not, O God, in mine olde age, when I am gray headed: vntill I haue ſhewed thy ſtrength vnto this generation, & thy power to all them that are yet for to come.

Thy righteouſneſſe, O God, is very high, & great things are they that thou haſt done: O God, who is like vnto thee?

O what great troubles and aduerſities haſt thou ſhewed mee? and yet diddeſt thou turne and refreſh mee: yea, and broughteſt mee from the deepe of the earth againe.

Thou haſt brought mee to great honour: and comforted me on euery ſide.

Therefore will I praiſe thee and thy faithfulneſſe, O God, playing vpon an inſtrument of muſicke: vnto thee will I ſing vpon the harpe, O thou Holy one of Iſrael.

My lippes will bee faine when I ſing vnto thee: and ſo will my ſoule whom thou haſt deliuered.

My tongue alſo ſhall talke of thy righteouſneſſe all the day long: for they are confounded and brought vnto ſhame, that ſeeke to doe mee euill.

Glory be to the Father, &c. As it was in the &c.

¶ Adding this.

O Sauiour of the world, ſaue vs, which by thy croſſe and precious bloud haſt redeemed vs, helpe vs, wee beſeech thee, O God.

¶ Then ſhall the Miniſter ſay.

THe Almightie Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom al things in heauen, in earth, and vnder the earth doe bow and obey, bee now and euermore thy defence, and make thee to know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayeſt receiue health and ſaluation, but onely the Name of our Lord Ieſus Chriſt. Amen.

¶ The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, & euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almightie God to call them, the Curats ſhall diligently from time to time, but ſpecially in the plague time exhort their Pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the body & bloud of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to bee vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or elſe earely in the morning, to the Curate, ſignifying alſo how many be appointed to Communicate with him, and hauing a conuenient place in the ſicke mans houſe where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſarie for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, & chaſtiſeſt euery one whom thou doeſt receiue: we beſeech thee to haue mercy vpon this thy ſeruant, viſited with thine hand, and to grant that he may take his ſickneſſe patiently, & recouer his bodily health, if it be thy gracious will, & whenſoeuer his ſoule ſhall depart from the body, it may bee without ſpot preſented vnto thee, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

MY Sonne, deſpiſe not the correction of the Lord, neither faint when thou are rebuked of him. For whom the Lord loueth, him he correcteth: Yea, and hee ſcourgeth euery Sonne whom hee receiueth. Hebr. 12.

The Goſpel.

VErily, verily I ſay vnto you, Hee that heareth my word, and beleeueth on him that ſent mee, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life. Ioh. 5.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, & after miniſter vnto them that be appointed to communicate with the ſicke. But if any man, either by reaſon of extremitie of ſickneſſe, or for want of warning in due time to the Curate, or for lacke of companie to receiue with him, or by any other iuſt impediment do not receiue the Sacrament of Chriſts bodie and bloud: then the Curate ſhall inſtruct him, that if hee doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the

Croſſe for him, and ſhed his bloud for his redemption, earneſtly remembring the benefits he hath thereby, and giuing him hearty thankes therefore, hee doeth eate and drinke the body and bloud of our Sauiour Chriſt profitably to his ſoules health, although hee doe not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, & receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, **In thee, O Lord, haue I put my truſt**, and goe ſtraight to the Communion.

¶ In the time of plague, ſweate, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely Communicate with him.

¶ The order for the buriall of the dead.

¶ The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or elſe the Prieſt and Clerks ſhall ſing, & ſo goe either into the Church, or towards the graue.

oh. 11. I Am the reſurrection and the life, ſayth the Lord. He that beleeueth in me, yea, though he were dead, yet ſhall hee liue. And whoſoeuer liueth and beleeueth in me, ſhall not die for euer.

b. 19. I Know that my Redeemer liueth, and that I ſhall riſe out of the earth the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhal behold him, not with other, but with theſe ſame eyes.

Tim. 6, WEe brought nothing into this world, neither may wee carry any thing out of this world. b.1. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the Name of the Lord.

¶ When they come to the graue, while the corps is made readie to be layd in the earth, the Prieſt ſhall ſay, or the Prieſt and Clarkes ſhall ſing.

MAn that is borne of a woman, hath but a ſhort time to liue, and is full of miſery. Hee commeth vp, and is cut downe like a floure, hee fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the middeſt of life we bee in death: of whom may wee ſeeke for ſuccour but of thee, O Lord, which for our ſinnes iuſtly art diſpleaſed. Yet, O Lord God moſt holy, O Lord moſt mighty, O holy & moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lord the ſecrets of our harts, ſhut not vp thy mercifull eyes to our prayers: but ſpare vs Lord moſt holy, O God moſt mighty, O holy and mercifull Sauiour, thou moſt worthy Iudge eternall, ſuffer vs not at our laſt houre for any paines of death to fall from thee. Iob. 14.

¶ Then while the earth ſhall bee caſt vpon the bodie by ſome ſtanding by, the Prieſt ſhall ſay.

FOraſmuch as it hath pleaſed almighty God of his great mercy, to take vnto himſelfe the ſoule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certaine hope of reſurrection to eternall life, through our Lord Ieſus Chriſt, who ſhall change our vile body, that it may be like vnto his glorious body, according to the mightie working whereby he is able to ſubdue all things to himſelfe.

¶ Then ſhall be ſaid or ſung.

I Heard a voyce from heauen, ſaying vnto me, Write, From henceforth bleſſed are the dead which die in the Lord. Euen ſo ſaith the Spirit, that they reſt from their labours. Reuel. 14.

¶ Then ſhall follow this Leſſon taken out of the fifteenth chapter to the Corinthians, the firſt Epiſtle.

CHriſt is riſen from the dead, and become the firſt fruits of them that ſleepe. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam all die, euen ſo by Chriſt ſhall all bee made aliue, but euery man in his owne order. The firſt is Chriſt, then they that are Chriſts at his comming: then

commeth

cometh the end, when he hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authoritie, and power. For hee muſt reigne till hee haue put all his enemies vnder his feete. The laſt enemie that ſhall be deſtroyed, is death. For hee hath put all things vnder his feete. But when he ſayth, All things are put vnder him, it is manifeſt, that hee is excepted that hath put all things vnder him. When all things are ſubdued vnto him, then ſhall the Sonne alſo himſelfe bee ſubiect vnto him that put all things vnder him, that God may bee all in all. Elſe what doe they which are baptized ouer the dead, if the dead riſe not at all? Why are they then baptized ouer them? Yea, and why ſtand we alway then in ieopardy? By our reioycing which I haue in Chriſt Ieſu our Lord, I die daily. That I haue fought with beaſts at Epheſus after the manner of men, what aduantageth it me, if the dead riſe not againe? Let vs eate and drinke, for to morrow wee ſhall die. Be not yee deceiued, euill wordes corrupt good manners. Awake truely out of ſleepe, and ſinne not. For ſome haue not the knowledge of God, I ſpeake this to your ſhame. But ſome man will ſay, How riſe the dead? with what body ſhall they come? Thou foole, that which thou ſoweſt, is not quickened except it die. And what ſoweſt thou? Thou ſoweſt not that body that ſhall bee, but bare corne, as of wheate, or ſome other: but God giueth it a bodie at his owne pleaſure, to euery ſeede his owne bodie. All fleſh is not one manner of fleſh: but there is one manner of fleſh of men, another manner of fleſh of beaſts, another of fiſhes, another of birds. There are alſo celeſtiall bodies, and there are bodies terreſtriall. But the glory of the celeſtiall is one, and the glory of the terreſtriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the reſurrection of the dead. It is ſowen in corruption, it riſeth againe in incorruption. It is ſowen in diſhonour, it riſeth againe in honour. It is ſowen in weakeneſſe, it riſeth againe in power. It is ſowen a naturall bodie, it riſeth againe a Spirituall bodie. There is a naturall bodie, and there is a ſpirituall body: as it is alſo written: The firſt man Adam was made a liuing ſoule, and the laſt Adam was made a quickening ſpirit. Howbeit that is not firſt which is ſpirituall, but that which is naturall, and then that which is ſpirituall. The firſt man is of the earth, earthy. The ſecond man is the Lord from heauen, heauenly. As is the earthy, ſuch are they that be earthy. And as is the heauenly, ſuch are they that are heauenly. And as wee haue borne the image of the earthy, ſo ſhall wee beare the image of the heauenly. This ſay I brethren, that fleſh and bloud cannot inherite the kingdome of God, neither doth corruption inherite incorruption. Behold, I ſhew you a myſterie. We ſhall not all ſleepe: but we ſhall all be changed, and that in a moment, in the twinckling of an eye by the laſt trumpe. For the trumpe ſhall blow, and the dead ſhall riſe incorruptible, and wee ſhall be changed: For this corruptible muſt put on incorruption, and this mortall muſt put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then ſhall bee brought to paſſe the ſaying that is written: Death is ſwallowed vp into victory. Death, where is thy ſting? Hell, where is thy victorie? The ſting of death is ſinne, and the ſtrength of ſinne is the Law. But thankes be vnto God which hath giuen vs victorie through our Lord Jeſus Chriſt. Therefore my deare brethren, bee yee ſtedfaſt and vnmoueable, alwaies rich in the worke of the Lord, foraſmuch as yee know how that your labour is not in vaine in the Lord.

The Leſſon ended, the Prieſt ſhall ſay.

Lord haue mercie vpon vs.
Chriſt haue mercie vpon vs.
Lord haue mercie vpon vs.
Our Father which art in heauen, &c.
And lead vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Prieſt.

ALmightie God, with whom doe liue the ſpirits of them that depart hence in the Lord, and in whom the ſoules of them that be elected, after they be deliuered from the burden of the fleſh, be in ioy and felicitie: We giue thee heartie thankes, for that it hath pleaſed thee to deliuer this (N.) our brother out of the miſeries of this ſinfull world, beſeeching thee, that it may pleaſe thee of thy gracious goodnes, ſhortly to accompliſh the number of thine elect, ⁊ to haſten thy kingdome, that wee with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect conſummation and bliſſe, both in bodie and ſoule, in thy eternall and euerlaſting glorie. Amen.

The Collect.

O Mercifull God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoeuer beleeueth ſhall liue, though hee die, and whoſoeuer liueth and beleeueth in him, ſhall not die eternally, who alſo taught vs by his holy Apoſtle Paul, not to bee ſorry as men without hope, for them that ſleepe in him: Wee meekely beſeech thee, O Father, to raiſe vs from the death of ſinne, vnto the life of righteouſneſſe, that when we ſhall depart this life we may reſt in him, as our hope is this our brother doeth, and that at the generall reſurrection in the laſt day, we may be found acceptable in thy ſight, and receiue that bleſſing which thy welbeloued Sonne ſhall then pronounce to all that loue and feare thee, ſaying, Come yee bleſſed children of my Father, receiue the Kingdome prepared for you from the beginning of the world. Graunt this, wee beſeech thee, O mercifull Father, through Ieſus Chriſt our mediatour and redeemer. Amen.

The thankſgiuing of *Women* after childbirth, commonly called The Churching of *VVomen.*

¶ The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place nigh vnto the place where the Table ſtandeth, and the Prieſt ſtanding by her, ſhall ſay theſe wordes, or ſuchlike, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almighty God of his goodneſſe to giue you ſafe deliuerance, and hath preſerued you in the great danger of Childbirth: ye ſhal therefore giue hearty thankes vnto God, and ſay.

¶ Then ſhall the Prieſt ſay this Pſalme.

I Haue lifted vp mine eyes vnto the hilles : from whence commeth my helpe. Pſalm. 121

My helpe commeth euen from the Lord : which hath made heauen and earth.

Hee will not ſuffer thy foote to bee moued : and hee that keepeth thee, will not ſleepe.

Behold hee that keepeth Iſrael : ſhall neither ſlumber nor ſleepe.

The Lord himſelfe is thy keeper : the Lord is thy defence vpon thy right hand.

So that the Sunne ſhall not burne thee by day : nor the Moone by night.

The Lord ſhall preſerue thee from all euill : yea, it is euen hee that ſhall keepe thy ſoule.

The Lord ſhall preſerue thy going out, and thy comming in : from this time forth for euermore.

Glory be to the Father, &c. As it was in the &c.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Prieſt.

O Lord ſaue this woman thy ſeruant.

Anſwere.

Which putteth her truſt in thee.

Prieſt.

Be thou to her a ſtrong Tower.

Anſwere.

From the face of her enemie.

Prieſt.

Lord heare our prayer.

Anſwere.

And let our cry come vnto thee.

Prieſt.

¶ Let vs pray.

O Almightie God, which haſt deliuered this woman thy ſeruant from the great paine and perill of childebirth: grant, wee beſeech thee, moſt mercifull Father, that ſhe through thy helpe may both faithfully liue and walke in her vocation, according to thy will in this life preſent, and alſo may bee partaker of euerlaſting glory in the life to come, through Ieſus Chriſt our Lord. Amen.

¶ The woman that commeth to giue her thankes, muſt offer accuſtomed offerings: and if there be a Communion, it is conuenient that ſhee receiue the holy Communion.

¶ A Commination againſt ſinners, with certaine prayers to bee vſed diuers times in the yeare.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and aſſembled in the Church, the Engliſh Letanie ſhall be ſayd, after the accuſtomed manner: which ended, the Prieſt ſhall goe into the Pulpit and ſay thus.

BRethren, in the Primitiue Church there was a godly diſcipline, that at the beginning of Lent ſuch perſons as were notorious ſinners, were put to open penance, & puniſhed in this world, that their ſoules might be ſaued in the day of the Lord: and that other, admoniſhed by their example, might bee the more afraid to offend.

In the ſtead whereof, vntill the ſaid diſcipline may be reſtored againe, (which thing is much to be wiſhed) it is thought good, that at this time in your preſence ſhould be read the generall ſentences of Gods curſing againſt impenitent ſinners, gathered out of the xxvii. Chapter of Deuteronomie, & other places of Scripture: & that yee ſhould anſwere to euery ſentence, Amen; to the intent that you, being admoniſhed of the great indignation of God againſt ſinners, may the rather bee called to earneſt & true repentance, & may walke more warily in theſe dangerous daies, fleeing from ſuch vices, for yͤ which ye affirme with your own mouthes, yͤ curſe of God to be due.

Curſed is the man that maketh any carued or molten image.

image, an abomination to the Lord, the worke of the hands of the craftſman, and putteth it in a ſecret place to worſhip it.

And the people ſhall anſwere, and ſay.

Amen.

Miniſter.

Curſed is hee that curſeth his father and mother.

Anſwere.

Amen.

Miniſter.

Curſed is he that remoueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is hee that maketh the blind to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is hee that letteth in iudgement the right of the ſtranger, of them that be fatherleſſe, and of widdowes.

Anſwere.

Amen.

Miniſter.

Curſed is hee that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is hee that lyeth with his neighbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is hee that taketh reward to ſlay the ſoule of innocent bloud.

Anſwere.

Amen.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwere.

Amen.

Miniſter.

Curſed are the vnmercifull, the fornicatours, and adulterers, and the couetous perſons, the worſhippers of images, ſlanderers, drunkards, and extortioners.

Anſwere.

Amen.

Miniſter.

alm. 119. NOw, ſeeing that all they be accurſed (as the Prophet
Dauid beareth witneſſe) which doe erre and goe a-
ſtray from the commandements of God, let vs, (re-
membring the dreadfull iudgement hanging ouer our heads,
and being alwayes at hand) returne vnto our Lord God
with all contrition and meekeneſſe of heart, bewayling, and
lamenting our ſinful life, knowledging and confeſſing our of-
fences, and ſeeking to bring forth worthy fruits of penance.

atth 3. For now is the Axe put vnto the roote of the trees, ſo that
euery tree, which bringeth not forth good fruit, is hewen
downe, and caſt into the fire.

e. 11. It is a fearefull thing to fall into the hands of the liuing
God: hee ſhall powre downe raine vpon the ſinners, ſnares,
alm. 11. fire, and brimſtone, ſtorme and tempeſt, this ſhall be their por-
y 26. tion to drinke. For loe, the Lord is come out of his place, to
viſite the wickedneſſe of ſuch as dwell vpon the earth. But
who may abide the day of his comming? Who ſhall bee able
alac. 3. to endure when he appeareth? His fan is in his hand, and he
atth. 3. will purge his floore, and gather his wheate into the barne,
but hee will burne the chaffe with vnquenchable fire. The
hef. 5. day of the Lord commeth as a thiefe in the night: and when
men ſhall ſay, Peace, and all things are ſafe, then ſhall ſud-
den deſtruction come vpon them, as ſorrow commeth vpon
a woman trauailing with childe, and they ſhall not eſcape.
m. 2. Then ſhal appeare the wrath of God in the day of vengeance,
which obſtinate ſinners through the ſtubburneneſſe of their
heart haue heaped vnto themſelues, which deſpiſed the good-
neſſe, patience, and long ſufferance of God, when hee called
them continually to repentance. Then ſhall they call

vpon mee, ſayth the Lord, but I will not heare, they ſhall Prouerb. 1 ſeeke mee early, but they ſhall not finde mee, and that becauſe they hated knowledge, and receiued not the feare of the Lord, but abhorred my counſell, and deſpiſed my correction. Then ſhall it bee too late to knocke, when the doore ſhall bee ſhut, and too late to crie for mercie, when it is the time of Iuſtice. O terrible voyce of moſt iuſt iudgement, which ſhall bee pronounced vpon them, when it ſhall bee ſayd vnto them, Goe yee curſed into the fire Matth. 25 euerlaſting, which is prepared for the Deuill and his Angels.

Therefore brethren, take wee heede betime, while the 2. Cor. 6. day of ſaluation laſteth, for the night commeth when none can worke: but let vs while wee haue the light, beleeue Ioh. 9. in the light, and walke as the children of the light, that wee be not caſt into vtter darkeneſſe, where is weeping and Matth. 25 gnaſhing of teeth. Let vs not abuſe the goodneſſe of God, which calleth vs mercifully to amendment, and of his endleſſe pitie promiſeth vs forgiueneſſe of that which is paſt, if with a whole minde and true heart wee returne vnto him. For though our ſinnes bee as red as ſcarlet, they ſhall be as Eſay. 1. white as ſnow: and though they bee like purple, yet ſhall they be as white as wooll.

Turne you cleane, ſayth the Lord, from all your wickedneſſe, Ezek. 28. and your ſinne ſhall not be your deſtruction.

Caſt away from you all your vngodlineſſe that yee haue done, make you new hearts, and a new ſpirit. Wherefore will yee die, O yee houſe of Iſrael, ſeeing that I haue no pleaſure in the death of him that dieth, ſayth the Lord God: turne you then, and yee ſhall liue.

Although wee haue ſinned, yet haue we an aduocate with 1. Ioh. 2. the Father, Ieſus Chriſt the righteous, and hee it is that obtaineth grace for our ſinnes.

For hee was wounded for our offences, and ſmitten for Eſay 53. our wickedneſſe. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent ſinners, aſſuring our ſelues that hee is ready to receiue vs, and moſt willing to pardon vs, if we come to him with faithfull repentance, if we

Matth.11. atth.25.

will ſubmit our ſelues vnto him, and from henceforth walke in his wayes, if wee will take his eaſie yoke and light burden vpon vs, to follow him in lowlineſſe, patience, and charitie, and bee ordered by the gouernance of his holy Spirit, ſeeking alwayes his glory, and ſeruing him duely in our vocation, with thankeſgiuing. This if we doe, Chriſt will deliuer vs from the curſe of the Law, and from the extreame malediction which ſhall light vpon them that ſhall bee ſet on the left hand, and he will ſet vs on his right hand, and giue vs the bleſſed benediction of his Father, commanding vs to take poſſeſſion of his glorious kingdome, vnto the which hee vouchſafe to bring vs all, for his infinite mercie. Amen.

¶ Then ſhall they all kneele vpon their knees, and the Prieſt and Clerkes kneeling (where they are accuſtomed to ſay the Letanie) ſhall ſay this Pſalme. Miſerere mei Deus.

iſerere
ei Deus.
ſalm. 51.

HAue mercie vpon me, O God, after thy great goodneſſe according to the multitude of thy mercies doe away mine offences.

Waſh mee throughly from my wickedneſſe: and cleanſe mee from my ſinne.

For I acknowledge my faults & my ſin is euer before me.

Againſt thee onely haue I ſinned, and done this euill in thy ſight: that thou mighteſt bee iuſtified in thy ſaying, and cleare when thou art iudged.

Behold, I was ſhapen in wickedneſſe: and in ſinne hath my mother conceiued mee.

But loe, thou requireſt trueth in the inward parts: and ſhalt make me to vnderſtand wiſedome ſecretly.

Thou ſhalt purge mee with Hyſſope, and I ſhall be cleane: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

Thou ſhalt make me heare of ioy and gladneſſe: that the bones which thou haſt broken may reioyce.

Turne thy face from my ſinnes: and put out all my miſdeeds.

Make mee a cleane heart, O God: and renue a right ſpirit within mee.

Caſt mee not away from thy preſence: and take not thy holy Spirit from mee.

O giue mee the comfort of thy helpe againe: and ſtabliſh mee with thy free ſpirit.

Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhalbe conuerted vnto thee.

Deliuer me from bloud-guiltineſſe, O God, thou that art the God of my health: & my tongue ſhall ſing of thy righteouſneſſe.

Thou ſhalt open my lips, O Lord, and my mouth ſhall ſhew forth thy prayſe.

For thou deſireſt no ſacrifice, elſe would I giue it thee: but thou delighteſt not in burnt offering.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, wilt thou not deſpiſe.

O bee fauourable and gracious vnto Sion: build thou the walles of Hieruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſſe, with the burnt offerings and oblations: then ſhall they offer yong bullockes vpon thine Altar.

Glory be to the Father, &c. As it was &c.

Lord haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Anſwere.

But deliuer vs from euill.

Miniſter.

O Lord ſaue thy ſeruants.

Anſwere.

Which put their truſt in thee.

Miniſter.

Send them helpe from aboue.

Anſwere.

And euermore mightily defend them.

Miniſter.

Helpe vs, O God, our Sauiour.

Anſwere.

And for the glory of thy Names ſake deliuer vs: be mercifull vnto vs ſinners for thy Names ſake.

Miniſter.

O Lord heare our prayer.

Anſwere.

And let our cry come vnto thee.

¶ Let vs pray.

O Lord wee beſeech thee mercifully heare our prayers and ſpare all thoſe which confeſſe their ſins to thee, that they whoſe conſciences by ſinne are accuſed, by thy mercifull pardon may be abſolued, through Chriſt our Lord. Amen.

O Moſt mighty God and merciful Father, which haſt compaſſion of all men, & hateſt nothing that thou haſt made, which wouldeſt not the death of a ſinner, but that hee ſhould rather turne from ſinne and be ſaued: mercifully forgiue vs our treſpaſſes, receiue and comfort vs, which be grieued and wearied with the burden of our ſinne. Thy propertie is to haue mercie, to thee onely it appertayneth to forgiue ſinnes. Spare vs therefore, good Lord, ſpare thy people whom thou haſt redeemed: enter not into iudgement with thy ſeruants, which be vile earth and miſerable ſinners: but ſo turne thine yre from vs, which meekely knowledge our vileneſſe, & truely repent vs of our faults: ſo make haſte to helpe vs in this world, that we may euer liue with thee in the world to come, through Ieſus Chriſt our Lord.

¶ Then ſhall the people ſay this that followeth, after the Miniſter.

TUrne thou vs, O good Lord, and ſo ſhall wee be turned: bee fauourable, O Lord, bee fauourable to thy people, which turne to thee in weeping, faſting, and praying: for thou art a mercifull God, full of compaſſion, long ſuffering, and of great pitie. Thou ſpareſt when wee deſerue puniſhment, and in thy wrath thinkeſt vpon mercie. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

¶ A prayer neceſſarie for all perſons.

O Moſt mercifull GOD, I a wretched ſinner acknowledge my ſelfe bound to keepe thy holy Commandements, but yet vnable to performe them, and to be accepted for iuſt, without the righteouſneſſe of Ieſu Chriſt thy onely Sonne, who hath perfectly fulfilled the Law, to iuſtifie all them that beleeue and truſt in him. Therfore graunt me grace, I beſeech thee, to be occupied in doing of good works, which thou commandeſt in holy Scripture, all the dayes of my life to thy glory, and yet to truſt only in thy mercie, and in Chriſts merits, to be purged from my ſinnes, and not in my good workes, be they neuer ſo many. Giue me grace to loue thy holy word feruently, to ſearch the Scriptures diligently, to read them humbly, vnderſtand them truely, to liue after them effectually. Order my life ſo, O Lord, that it may alway be acceptable vnto thee. Giue me grace, not to reioyce in any thing that diſpleaſeth thee, but euermore to delight in thoſe things that pleaſe thee, be they neuer ſo contrary to my deſires. Teach me ſo to pray, that my petitions may be graciouſly heard of thee. Keepe me vpright among diuerſities of opinions and iudgments in the world, that I neuer ſwarue from the trueth taught in holy Scripture. In proſperitie, O Lord, ſaue me that I ware not proud. In aduerſitie helpe mee, that I neuer deſpayre, nor blaſpheme thy holy Name, but taking it patiently, to giue thee thankes, and truſt to be deliuered after thy pleaſure. When I happen to fall into ſinne through frailtie, I beſeech thee to worke true repentance in my heart, that I may be ſorie without deſperation, truſt in thy mercy without preſumption, that I may amend my life, and become truely religious without hipocriſie, lowly in heart without fayning, faithfull and truſtie without deceit, merry without lightneſſe, ſad without diſtruſt, ſober without ſlothfulneſſe, content with mine owne without couetouſnes, to tell my neighbour his faults charitably without diſſimulation, to inſtruct mine houſhold in the Lawes truely, to obey our King and all gouernours vnder him vnfaynedly, to receiue all lawes & common ordinances (which diſagree not from the holy word) obediently, to pay euery man that which I owe vnto him truely, to backebite no man, nor ſlaunder my neighbour ſecretly, and to abhorre all vice, louing all goodneſſe earneſtly. O Lord, graunt me this to do, for the glory of thy holy Name. Amen.

A prayer

¶ A prayer neceſſarie to be ſaid at all times.

O Bountifull Ieſu, O ſweete Sauiour, O Chriſt the Sonne of God, haue pitie vpon mee, mercifully heare mee: and deſpiſe not my prayer. Thou haſt created mee of nothing, thou haſt redeemed mee from the bondage of ſinne, death & hell, neyther with gold, nor ſiluer, but with thy moſt precious bodie once offered vpon the croſſe, and thine owne bloud ſhed once for all my ranſome. Therfore caſt mee not away, whom thou by thy great wiſedome haſt made: deſpiſe me not, whom thou haſt redeemed with ſuch a precious treaſure: nor let my wickedneſſe deſtroy that which thy goodneſſe hath builded. Now whiles I liue, O Ieſu, haue mercie on me, for if I die out of thy fauour, it will be too late afterward to call for thy mercie: whiles I haue time to repent, looke vpon mee, with thy mercifull eyes, as thou diddeſt vouchſafe to looke vpon Peter thine Apoſtle, that I may bewaile my ſinfull life, and obtaine thy fauour, and die therein. I reknowledge, that if thou ſhouldeſt deale with me according to very iuſtice, I haue deſerued euerlaſting death. Therfore I appeale to thy high Throne of mercy, truſting to obtaine Gods fauour, not for my merits, but for thy merits, O Ieſu, who haſt giuen thy ſelfe an acceptable ſacrifice to the Father, to appeaſe his wrath, and to bring all ſinners, truely repenting and amending their ſinfull life, into his fauour againe. Accept me, O Lord, among the number of them that ſhall be ſaued, forgiue mee my ſinnes, giue mee grace to lead a godly and innocent life, grant me thy heauenly wiſedome, inſpire my heart with Faith, Hope and Charitie, giue mee grace to be humble in proſperitie, patient in aduerſitie, obedient to my Rulers, faithful vnto them that truſt me, dealing truely with all men, to liue chaſtely in wedlocke, to abhorre adulterie, fornication, and all vncleaneneſſe, to doe good after my power vnto all men, to hurt no man, that thy Name may be glorified in me during this preſent life, and that I afterward may obtaine euerlaſting life, through thy mercie and the merits of thy Paſſion. Amen.

FINIS.

THE
PSALTER
OR
PSALMES OF
DAVID, AFTER THE
Tranſlation of the
great BIBLE:

Pointed as it ſhall be ſung or ſaid
in CHVRCHES.

DVBLIN,
Printed by the Societie of Statio-
ners, Printers to the Kings moſt
excellent MAIESTIE.
M. DC. XXI.

Cum Privilegio.

¶ The Pſalmes of Dauid.

Beatus vir qui non abijt. Pſal.1.

Morning prayer.

BLeſſed is the man that hath not walked in the counſell of the vngodly, nor ſtand in the way of ſinners: and hath not ſit in the ſeate of the ſcornfull.

2 But his delight is in the Lawe of the Lord: and in his Lawe will he exerciſe himſelfe day and night.

3 And he ſhall be like a tree planted by the water ſide: that will bring forth his fruite in due ſeaſon.

4 His leafe alſo ſhall not wither: and looke whatſoeuer he doeth it ſhall proſper.

5 As for the vngodly it is not ſo with them: but they are like the chaffe which the winde ſcattereth away from the face of the earth.

6 Therefore the vngodly ſhall not be able to ſtand in the Iudgement: neither the ſinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly ſhall periſh.

Quare fremuerunt. Pſal.2.

WHy doe the heathen ſo furiouſly rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth ſtand vp, and the Rulers take counſell together: againſt the Lord, & againſt his Anointed.

3 Let vs breake their bonds aſunder, and caſt their cords from vs.

4 He that dwelleth in heauen ſhall laugh them to ſcorne: the Lord ſhall haue them in deriſion.

5 Then ſhall he ſpeake vnto them in his wrath: & vexe them in his ſore diſpleaſure.

6 Yet haue I ſet my King: vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath ſaid vnto me: Thou art my ſonne, this day haue I begotten thee.

8 Deſire of mee, and I ſhall giue thee the heathen for thine inheritance: and the vttermoſt partes of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of yron: and breake them in pieces like a potters veſſell.

10 Be wiſe now therfore, O yee Kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kiſſe the Sonne leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea but a little) bleſſed are all they that put their truſt in him.

Domine quid. Pſal. 3.

LOrd, how are they encreaſed that trouble me: many are they that riſe againſt me.

2 Many a one there be that ſay of my ſoule: There is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worſhip, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I layd me downe and ſlept, and roſe vp againe: for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of people: that haue ſet themſelues againſt me round about.

7 Vp Lord, and helpe mee, O my God: for thou ſmiteſt all mine enemies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy bleſſing is vpon thy people.

Cum inuocarem. Pſal. 4.

HEare me when I call, O God of my righteouſneſſe: for thou haſt ſet me at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye ſonnes of men how long will yee blaſpheme mine honour: and haue ſuch pleaſure in vanitie, and ſeeke after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and ſinne not: commune with your owne heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſſe: and put your truſt in the Lord.

6 There be many that ſay: who will ſhew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou haſt put gladneſſe in my heart: ſince the time that their corne, and wine, and oyle increaſed.

9 I will lay me downe in peace, and take my reſt: for it is thou LORD onely that makeſt me dwell in ſafetie.

Verba mea auribus. Pſal. 5.

PONder my words, O Lord: conſider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voyce ſhalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that haſt no pleaſure in wickedneſſe: neither ſhall any euill dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that worke vanitie.

6 Thou ſhalt deſtroy them that ſpeake leaſing: the Lord will abhorre both the blood-thirſtie and deceitfull man.

7 But as for me, I will come into thy houſe, euen vpon the multitude of thy mercie: and in thy feare will I worſhip toward thy holy Temple.

8 Leade mee, O Lord, in thy righteouſneſſe, becauſe of mine enemies: make thy way plaine before my face.

9 For there is no faithfulneſſe in his mouth: their inward parts are very wickedneſſe.

10 Their throat is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their owne imaginations: caſt them out in the multitude of their vngodlineſſe, for they haue rebelled againſt thee.

12 And let all them that put their truſt in thee reioyce: they ſhall euer be giuing of thankes, becauſe thou defendeſt them, they that loue thy Name ſhall be ioyfull in thee.

13 For thou Lord wilt giue thy bleſſing vnto the righteous: and with thy fauourable kindneſſe wilt thou defend him as with a ſhield.

Domine ne in furore: Pſal. 6.

Euening prayer.

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O Lord rebuke me not in thine indignation: neyther chaſten me in thy diſpleaſure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me for my bones are vexed.

3 My ſoule is alſo ſore troubled: but Lord how long wilt thou puniſh me?

4 Turne thee, O Lord, and deliuer my ſoule: Oh ſaue me for thy mercies ſake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am wearie of my groaning, euery night waſh I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worne away becauſe of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhall be confounded and ſore vexed: they ſhall be turned backe, and put to ſhame ſuddenly.

Domine, Deus meus. Pſal. 7.

O Lord my God, in thee haue I put my truſt: ſaue me from all them that perſecute me, and deliuer me.

2 Leſt hee deuoure my ſoule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any ſuch thing: or if there be any wickedneſſe in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cauſe is mine enemie.

5 Then let mine enemie perſecute my ſoule, and take me:

yea, let him tread my life downe vpon the earth, and lay mine honour in the duſt.

6 Stand vp, O Lord, in thy wrath, and lift vp thy ſelfe: becauſe of the indignation of mine enemies, ariſe vp for mee in the iudgement that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift vp thy ſelfe againe.

8 The Lord ſhall iudge the people, giue ſentence with mee, O Lord: according to my righteouſneſſe, and according to the innocencie that is in mee.

9 Oh let the wickedneſſe of the vngodly come to an end: but guide thou the iuſt.

10 For the righteous God: trieth the verie hearts and reines.

11 My helpe commeth of God: which preſerueth them that are true of heart.

12 God is a righteous Iudge ſtrong and patient: and God is prouoked euery day.

13 If a man will not turne hee will whet his ſword: hee hath bent his bow and made it readie.

14 Hee hath prepared for him the inſtruments of death: hee ordeineth his arrowes againſt the perſecutors.

15 Behold, hee trauaileth with miſchiefe: hee hath conceiued ſorrow, and brought forth vngodlineſſe.

16 Hee hath grauen and digged vp a pit: and is fallen himſelfe into the deſtruction that hee made for other.

17 For his trauell ſhall come vpon his owne head: and his wickedneſſe ſhall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteouſneſſe: and will prayſe the Name of the Lord, the moſt High.

Domine Dominus. Pſal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that haſt ſet thy glory aboue ẏ heauens.

2 Out of the mouth of very babes and ſucklings haſt thou ordeined ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemie and the auenger.

3 For I will conſider thy heauens, euen the workes of thy fingers: the moone & the ſtarres which thou haſt ordeined.

4 What is man that thou art mindefull of him : and the ſonne of man that thou viſiteſt him ?

5 Thou madeſt him lower then the Angels : to crowne him with glory and worſhip.

6 Thou madeſt him to haue dominion of the workes of thy hands : and thou haſt put all things in ſubiection vnder his feete.

7 All ſheepe and oxen : yea, and the beaſts of the field.

8 The foules of the ayre, and the fiſhes of the ſea : and whatſoeuer walketh thorow the paths of the ſea.

9 O Lord our gouernour : how excellent is thy Name in all the world ?

Confitebor tibi. Pſal. 9.

Morning prayer.

I will giue thankes vnto thee, O Lord, with my whole heart : I will ſpeake of all thy merueilous workes.

2 I will bee glad and reioyce in thee : yea, my ſongs will I make of thy Name, O thou moſt higheſt.

3 While mine enemies are driuen backe : they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe : thou art ſet in the throne that iudgeſt right.

5 Thou haſt rebuked the Heathen, and deſtroyed the vngodly : thou haſt put out their name for euer and euer.

6 O thou enemie, deſtructions are come to a perpetuall end : euen as the cities which thou haſt deſtroyed ; their memoriall is periſhed with them.

7 But the Lord ſhall endure for euer : hee hath alſo prepared his ſeate for iudgement.

8 For hee ſhall iudge the world in righteouſneſſe : and miniſter true iudgement vnto the people.

9 The Lord alſo will be a defence for the oppreſſed : euen a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee : for thou Lord haſt neuer failed them that ſeeke thee.

11 O prayſe the Lord which dwelleth in Sion : ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembreth them : and forgetteth not the complaint of the poore.

13 Haue mercie vpon mee, O Lord, conſider the trouble which I ſuffer of them that hate mee: thou that lifteſt mee vp from the gates of death.

14 That I may ſhew all thy prayſes within the ports of the daughter of Sion: I will reioyce in thy ſaluation.

15 The heathen are ſunke downe into the pit that they made: in the ſame net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poore ſhall not alway bee forgotten: the patient abiding of the meeke ſhall not periſh for euer.

19 Up Lord, and let not man haue the vpper hand: let the Heathen be iudged in thy ſight.

20 Put them in feare, O Lord: that the Heathen may know themſelues to be but men.

Vt quid Domine? Pſal. 10.

WHy ſtandeſt thou ſo farre off (O Lord:) and hideſt thy face in the needfull time of trouble?

2 The vngodly for his owne luſt doeth perſecute the poore: let them bee taken in the craftie wilineſſe that they haue imagined.

3 For the vngodly hath made boaſt of his owne hearts deſire: and ſpeaketh good of the couetous whom God abhorreth.

4 The vngodly is ſo proud that hee careth not for God: neither is God in all his thoughts.

5 His wayes are alwayes grieuous: thy iudgements are farre aboue out of his ſight, and therefore defieth hee all his enemies.

6 For hee hath ſayd in his heart, Tuſh, I ſhall neuer bee caſt downe: there ſhall no harme happen vnto mee.

7 His mouth is full of curſing, deceit and fraude: vnder his tongue is vngodlineſſe and vanitie.

8 He ſitteth lurking in the theeuiſh corners of the ſtreets: and priuily in his lurking dens doth he murder the innocent: his eyes are ſet againſt the poore.

9 For hee lieth wayting ſecretly: euen as a Lyon lurketh in his den: that hee may rauiſh the poore.

10 Hee doth rauiſh the poore: when hee getteth him into his net.

11 Hee falleth downe and humbleth himſelfe: that the congregation of the poore may fall into the hands of his Captaines.

12 Hee hath ſayd in his heart, Tuſh, God hath forgotten: hee hideth away his face, and hee will neuer ſee it.

13 Ariſe (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it?

15 Surely thou haſt ſeene it: for thou beholdeſt vngodlineſſe and wrong.

16 That thou mayeſt take the matter into thine hand: the poore committeth himſelfe vnto thee, for thou art the helper of the friendleſſe.

17 Breake thou the power of the vngodly and malicious: take away his vngodlineſſe, and thou ſhalt finde none.

18 The Lord is King for euer and euer: and the heathen are periſhed out of the land.

19 Lord thou haſt heard the deſire of the poore: thou prepareſt their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay yee then to my ſoule, that ſhee ſhould flie as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make readie their arrowes within the quiuer: that they may priuily ſhoot at them which are true of heart.

3 For the foundations will bee caſt downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords ſeate is in heauen.

5 His eyes conſider the poore: and his eye liddes tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly,

and him that delighteth in wickedneſſe doeth his ſoule abhorre.

7 Upon the ungodly hee ſhall raine ſnares, fire and brimſtone, ſtorme, and tempeſt: this ſhall bee their portion to drinke.

8 For the righteous Lord loueth righteouſneſſe: his countenance will behold the thing that is iuſt.

Saluum me fac. Pſalm. 12.

Euening prayer.

HElpe mee, Lord, for there is not one godly man left: for the faithfull are miniſhed from among the children of men.

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall root out all deceitfull lips: and the tongue that ſpeaketh proude things.

4 Which haue ſayd, With our tongue wee will preuaile: wee are they that ought to ſpeake, who is Lord ouer us?

5 Now for the comfortleſſe troubles ſake of the needie: and becauſe of the deepe ſighing of the poore.

6 I will up (ſaith the Lord:) and will helpe euery one from him that ſwelleth againſt him, and will ſet them at reſt.

7 The wordes of the Lord are pure wordes: euen as the ſiluer which from the earth is tryed, and purified ſeuen times in the fire.

8 Thou ſhalt keepe them, O Lord: thou ſhalt preſerue him from this generation for euer.

9 The ungodly walke on euery ſide: when they are exalted, the children of men are put to rebuke.

Vſquequo Domine. Pſalm. 13.

HOw long wilt thou forget mee, (O Lord) for euer: how long wilt thou hide thy face from mee?

2 How long ſhall I ſeeke counſell in my ſoule, and bee ſo vexed in my heart: how long ſhall mine enemies triumph ouer mee?

3 Conſider and heare mee, O Lord my God: lighten mine eyes that I ſleepe not in death.

4 Leſt mine enemie ſay, I haue preuailed againſt him: for if I bee caſt downe, they that trouble me will reioyce at it.

5 But my truſt is in thy mercie: and my heart is ioyfull in thy ſaluation.

6 I will ſing of the Lord, becauſe he hath dealt ſo louingly with mee: yea, I will prayſe the Name of the Lord moſt Higheſt.

Dixit inſipiens. Pſal. 14.

THe foole hath ſayd in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one that doth good, no not one.

3 The Lord looked downe from heauen vpon the children of men: to ſee if there were any that would vnderſtand and ſeeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throate is an open ſepulchre, with their tongues haue they deceiued: the poyſon of Aſpes is vnder their lips.

6 Their mouth is full of curſing and bitterneſſe: their feete are ſwift to ſhed bloud.

7 Deſtruction and vnhappineſſe is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are al ſuch workers of miſchiefe: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare, (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counſell of the poore: becauſe hee putteth his truſt in the Lord.

11 Who ſhall giue ſaluation vnto Iſrael out of Sion: when the Lord turneth the captiuitie of his people, then ſhal Iacob reioyce, and Iſrael ſhal be glad.

Domine quis habitabit? Pſal. 15.

Morning prayer.

LOrd, who ſhall dwell in thy Tabernacle, or who ſhall reſt vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life: and doeth the thing that is right, and ſpeaketh the trueth from his heart.

3 He that hath vſed no deceit in his tongue, nor done euill to his neighbour : and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelfe, but is lowly in his owne eyes : and maketh much of them that feare the Lord.

5 He that ſweareth vnto his neighbour, & diſappointeth him not : though it were to his owne hinderance.

6 Hee that hath not giuen his money vpon Vſury : nor taken reward againſt the innocent.

7 Who ſo doth theſe things : ſhall neuer fall.

Conſerua me. Pſal. 16.

PReſerue me, O God : for in thee haue I put my truſt.

2 O my ſoule, thou haſt ſaid vnto the Lord : thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth : and vpon ſuch as excell in vertue.

4 But they that runne after another God : ſhall haue great trouble.

5 Their drinke offerings of bloud will I not offer : neither make mention of their names within my lips.

6 The Lord himſelfe is the portion of mine inheritance, and of my cup : thou ſhalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground : yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing mee warning : my reines alſo chaſten mee in the night ſeaſon.

9 I haue ſet God alwayes before mee : for hee is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory reioyced : my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leaue my ſoule in hell : neyther ſhalt thou ſuffer thine Holy one to ſee corruption.

12 Thou ſhalt ſhew mee the path of life, in thy preſence is the fulneſſe of ioy : and at thy right hand there is pleaſure for euermore.

Exaudi Domine iuſtitiam. Pſal. 17.

HEare the right, O Lord, conſider my complaint : & hearken vnto my prayer, that goeth not out of fained lips.

2 Let my ſentence come forth from thy preſence : and let thine eyes looke vpon the thing that is equall.

3 Thou haſt proued and viſited mine heart in the night ſeaſon, thou haſt tried me, & ſhalt find no wickedneſſe in mee: for I am vtterly purpoſed that my mouth ſhall not offend.

4 Becauſe of mens workes that are done againſt the wordes of my lips: I haue kept mee from the wayes of the deſtroyer.

5 O hold thou vp my goings in thy paths: that my footſteps ſlip not.

6 I haue called vpon thee, O God, for thou ſhalt heare me: incline thine eare to mee, and hearken vnto my wordes.

7 Shew thy meruellous louing kindneſſe, thou that art the Sauiour of them that put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keepe mee as the apple of an eye: hide mee vnder the ſhadow of thy wings.

9 From the vngodly that trouble mee: mine enemies compaſſe mee round about to take away my ſoule.

10 They are incloſed in their owne fat: and their mouth ſpeaketh proude things.

11 They lie waiting in our way on euery ſide: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his prey: and as it were a Lions whelpe lurking in ſecret places.

13 Up Lord, diſappoint him, and caſt him downe: deliuer my ſoule from the vngodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men (I ſay,) and from the euill world: which haue their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They haue children at their deſire: and leaue the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall bee ſatisfied with it.

Diligam te. Pſalm. 18.

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ayer.

1 I will loue thee (O Lord) my ſtrength, the Lord is my ſtony rocke and my defence: my Sauiour, my God, & my might, in whom I will truſt, my buckler, the horne alſo of my ſaluation, and my refuge.

2 I will call vpon the Lord which is worthy to be prayſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrowes of death compaſſed mee: and the ouerflowings of vngodlineſſe made me afraid.

4 The paines of hell came about me: the ſnares of death ouertooke me.

5 In my trouble I will call vpon the Lord: & complaine vnto my God.

6 So ſhall he heare my voyce out of his holy Temple: and my complaint ſhall come before him, it ſhall enter euen into his eares.

7 The earth trembled and quaked: the very foundation alſo of the hils ſhook & were remoued, becauſe he was wroth.

8 There went a ſmoake out of his preſence: & a conſuming fire out of his mouth, ſo that coales were kindled at it.

9 Hee bowed the heauens alſo and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flie: he came flying vpon the wings of the winde.

11 He made darkneſſe his ſecret place: his pauilion round about him, with darke water and thick cloudes to couer him.

12 At the brightneſſe of his preſence his cloudes remoued: haileſtones and coales of fire.

13 The Lord alſo thundred out of heauen, and the higheſt gaue his thunder: haileſtones and coales of fire.

14 He ſent out his arrowes, and ſcattered them: hee caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeene, and the foundations of the round world were diſcouered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend downe from the high to fetch mee: and ſhall take me out of many waters.

17 He ſhall deliuer me from my ſtrongeſt enemie, and from them which hate me: for they are too mightie for me.

18 They preuented mee in the day of my trouble: but the Lord was my vpholder.

19 Hee brought me foorth alſo into a place of libertie: hee brought me forth, euen becauſe he had a fauour vnto me.

20 The Lord ſhall reward mee after my righteous dealing:

ling: according to the cleanneſſe of my hands ſhall hee recompenſe me.

21 Becauſe I haue kept the wayes of the Lord: and haue not forſaken my God as the wicked doth.

22 For I haue an eye vnto all his Lawes: and will not caſt out his Commandements from me.

23 I was alſo vncorrupt before him: and eſchewed mine owne wickedneſſe.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according vnto the cleanneſſe of my hands in his eye ſight.

25 With the holy thou ſhalt be holy: and with the perfect man thou ſhalt be perfect.

26 With the cleane thou ſhalt be cleane: and with the froward thou ſhalt learne frowardneſſe.

27 For thou ſhalt ſaue the people that are in aduerſitie: and ſhalt bring downe the high lookes of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkeneſſe to be light.

29 For in thee I ſhall diſcomfit an hoſte of men: and with the helpe of my God, I ſhall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord alſo is tryed in the fire, hee is the defender of all them that put their truſt in him.

31 For who is God but the Lord: or who hath any ſtrength except our God?

32 It is God that girdeth mee with ſtrength of warre: and maketh my way perfect.

33 He maketh my feete like Harts feete: and ſetteth me vp on high.

34 He teacheth my hands to fight: and mine armes ſhall breake euen a bow of ſteele.

35 Thou haſt giuen me the defence of thy ſaluation: thy right hand alſo ſhall hold mee vp, and thy louing correction ſhall make me great.

36 Thou ſhalt make roome enough vnder mee for to goe: that my footſteps ſhall not ſlide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall vnder my feete.

39 Thou haſt girded me with ſtrength vnto the battell: thou ſhalt throw downe mine enemies vnder me.

40 Thou haſt made mine enemies alſo to turne their backes vpon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhal be none to help them: yea, euen vnto the Lord ſhal they cry, but he ſhall not heare them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliuer me from the ſtriuings of the people: and thou ſhalt make me the head of the heathen.

44 A people whom I haue not knowne: ſhall ſerue mee.

45 Aſſoone as they heare mee, they ſhall obey me: but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall faile: and be afraide out of their priſons.

47 The Lord liueth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſaluation.

48 Euen the God which ſeeth that I bee auenged: and ſubdueth the people vnto me.

49 It is he that deliuereth mee from my cruell enemies, and ſetteth me vp aboue mine aduerſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I giue thankes vnto thee, O Lord, among the gentiles: and ſing prayſes vnto thy Name.

51 Great proſperitie giueth he vnto his king: & ſheweth louing kindenes vnto Dauid his anointed, & vnto his ſeed for euermore.

Cœli enarrant. Pſal. 19.

The Heauens declare the glory of God: and the firmament ſheweth his handy worke.

Morning prayer.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the Sunne: which commeth foorth as a [illegible]

reioyceth as a Giant to runne his courſe.

6 It goeth foorth from the vttermoſt part of the heauen, and runneth about vnto the end of it againe : and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the ſoule : the teſtimonie of the Lord is ſure, and giueth wiſedome vnto the ſimple.

8 The ſtatutes of the Lord are right, and reioyce the heart : the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer : the iudgements of the Lord are true, & righteous altogether.

10 More to be deſired are they then gold, yea, then much fine gold : ſweeter alſo then hony and the hony combe.

11 Moreouer, by them is thy ſeruant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanſe thou me from my ſecret faults.

13 Keepe thy ſeruant alſo from preſumptuous ſinnes, leſt they get the dominion ouer me : ſo ſhall I be vndefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy ſight.

15 O Lord : my ſtrength and my Redeemer.

Exaudiat te Dominus. Pſal. 20.

The Lord heare thee in the day of trouble : the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuarie : and ſtrengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt Sacrifice.

4 Grant thee thy hearts deſire : and fulfill all thy minde.

5 Wee will reioyce in thy ſaluation, and triumph in the Name of the Lord our God : the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his annointed, and will heare him from his holy heauen : euen with the wholſome ſtrength of his right hand.

7 Some put their truſt in charets, and ſome in horſes :

but we will remember the Name of the Lord our God.

8 They are brought downe and fallen : but we are riſen and ſtand vpright.

9 Saue Lord, and heare vs, O King of heauen : when we call vpon thee.

Domine in virtute. Pſal. 21.

THe King ſhall reioyce in thy ſtrength, O Lord : exceeding glad ſhall he be of thy ſaluation.

2 Thou haſt giuen him his hearts deſire : and haſt not denied him the requeſt of his lips.

3 For thou ſhalt preuent him with the bleſſings of goodneſſe : and ſhalt ſet a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gaueſt him a long life : euen for euer and euer.

5 His honour is great in thy ſaluation : glory and great worſhip ſhalt thou lay vpon him.

6 For thou ſhalt giue him euerlaſting felicitie : and make him glad with the ioy of thy countenance.

7 And why? becauſe the King putteth his truſt in the Lord : and in the mercy of the moſt Higheſt, he ſhall not miſcarry.

8 All thine enemies ſhall feele thy hand : thy right hand ſhall finde out them that hate thee.

9 Thou ſhalt make them like a fiery ouen in time of thy wrath : the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth : and their ſeed from among the children of men.

11 For they intended miſchiefe againſt thee : and imagined ſuch a deuice as they are not able to performe.

12 Therefore ſhalt thou put them to flight : and the ſtrings of thy bow ſhalt thou make readie againſt the face of them.

13 Be thou exalted Lord in thine owne ſtrength : ſo will we ſing and praiſe thy power.

Deus, Deus meus. Pſal. 22.

MY God, my God, looke vpon mee, why haſt thou forſaken mee : and art ſo farre from my health, and from the words of my complaint? Euening prayer.

2 O my God, I cry in the day time, but thou heareſt not : and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy : O thou worſhip of Iſrael.

4 Our fathers hoped in thee : they truſted in thee, and thou didſt deliuer them.

5 They called vpon thee, and were holpen : they put their truſt in thee, and were not confounded.

6 But as for me, I am a worme, and no man : a very ſcorne of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorne : they ſhoote out their lips, and ſhake their heads, ſaying :

8 He truſted in God, that he would deliuer him : let him deliuer him if he will haue him.

9 But thou art hee that tooke mee out of my mothers wombe : thou waſt my hope when I hanged yet vpon my mothers breaſts.

10 I haue bin left vnto thee euer ſince I was borne : thou art my God, euen from my mothers wombe.

11 O goe not from mee, for trouble is hard at hand : and there is none to helpe me.

12 Many Oxen are come about me : fat Bulls of Baſan cloſe me in on euery ſide.

13 They gape vpon me with their mouthes : as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt : my heart alſo in the midſt of my body is euen like melting waxe.

15 My ſtrength is dryed vp like a potſheard, & my tongue cleaueth to my gumms : and thou ſhalt bring me into the duſt of death.

16 For many dogges are come about mee : and the counſell of the wicked layeth ſiege againſt me.

17 They pearced my hands and my feet : I may tell all my bones, they ſtand ſtaring and looking vpon me.

18 They part my garments among them : and caſt lots vpon my veſture.

19 But be thou not farre from me, O Lord : thou art my ſuccour, haſte thee to helpe me.

20 Deliuer my ſoule from the ſword : my darling from the power of the dogge.

21 Saue me from the Lions mouth : thou haſt heard me

alſo from among the hornes of the Vnicornes.

22 I will declare thy Name vnto my brethren: in the mids of the Congregation will I prayſe thee.

23 O prayſe the Lord yee that feare him: magnifie him all yee of the ſeed of Iacob, and feare him all yee ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the lowe eſtate of the poore, he hath not hid his face from him: but when hee called vnto him, he heard him.

25 My prayſe is of thee in the great Congregation: my vowes will I performe in the ſight of them that feare him.

26 The poore ſhall eate and be ſatiſfied: they that ſeeke after the Lord ſhall prayſe him, your heart ſhall liue for euer.

27 All the ends of the world ſhall remember themſelues and be turned vnto the Lord: and all the kinreds of the nations ſhall worſhip before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All ſuch as bee fat vpon earth: haue eaten and worſhipped.

30 All they that goe downe into the duſt, ſhall kneele before him: and no man hath quickned his owne ſoule.

31 My ſeed ſhall ſerue him: they ſhall be counted vnto the Lord for a generation.

32 They ſhall come, and the heauens ſhall declare his righteouſneſſe: vnto a people that ſhall be borne, whom the Lord hath made.

Dominus regit me. Pſal. 23.

The Lord is my Shepheard: therfore can I lack nothing.

2 He ſhall feede me in a greene paſture: and leade mee forth beſide the waters of comfort.

3 He ſhall conuert my ſoule: and bring me foorth in the paths of righteouſneſſe for his Names ſake.

4 Yea though I walke through the valley of the ſhadow of death, I will feare no euill: for thou art with me, thy rod and thy ſtaffe comfort mee.

5 Thou ſhalt prepare a table before mee againſt them that trouble mee: thou haſt anoynted my head with oyle, and my cup ſhall be full.

6 But thy louing kindneſſe and mercy ſhall follow me all

the dayes of my life: and I will dwell in the houſe of the Lord for euer.

Domini eſt terra. Pſal. 24.

Morning prayer.

THe earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwell therein.

2 For he hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanity, nor ſworne to deceiue his neighbour.

5 He ſhall receiue the bleſſing from the Lord: and righteouſneſſe from the God of his ſaluation.

6 This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

10 Who is the King of glory: euen the Lord of hoſts, hee is the King of glory.

Ad te Domine. Pſal. 25.

VNto thee, O Lord, will I lift vp my ſoule, my God, I haue put my truſt in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, ſhall not be aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhall be put to confuſion.

3 Shew me thy wayes, O Lord: and teach me thy paths.

4 Leade me forth in thy trueth, and learne mee: for thou art the God of my ſaluation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindneſſe, which hath beene euer of old.

6 O remember not the ſinnes and offences of my youth: but according to thy mercy thinke thou vpon me, O Lord, for thy goodneſſe.

Gracious

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that be meeke ſhall he guide in iudgement: and ſuch as be gentle, them ſhall he learne his way.

9 All the pathes of the Lord are mercie and trueth: vnto ſuch as keepe his couenant, and his teſtimonies.

10 For thy Names ſake, O Lord: bee mercifull vnto my ſinne, for it is great.

11 What man is hee that feareth the Lord: him ſhall hee teach in the way that hee ſhall chuſe.

12 His ſoule ſhall dwell at eaſe: and his ſeede ſhall inherit the land.

13 The ſecret of the Lord is among them that feare him: and hee will ſhew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he ſhal plucke my feete out of the net.

15 Turne thee vnto mee, and haue mercie vpon mee: for I am deſolate, and in miſerie.

16 The ſorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduerſitie and miſerie: and forgiue me all my ſinne.

18 Conſider mine enemies how many they are: and they beare a tyrannous hate againſt mee.

19 O keepe my ſoule, and deliuer mee: let mee not be confounded, for I haue put my truſt in thee.

20 Let perfectneſſe and righteous dealing wayte vpon me: for my hope hath beene in thee.

21 Deliuer Iſrael, O God: out of all his troubles.

Iudica me Domine. Pſal. 26.

Be thou my Iudge, O Lord: for I haue walked innocently: my truſt hath beene alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and proue mee: trie out my reines and my heart.

3 For thy louing kindneſſe is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine perſons: neither will I haue fellowſhip with the deceitfull.

5 I haue hated the congregation of the wicked: and will not ſit among the vngodly.

6 I will waſh my hands in innocencie, O Lord: and ſo will I goe to thine Altar.

7 That I may ſhew the voyce of thankeſgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not vp my ſoule with the ſinners: nor my life with the blood thirſtie.

10 In whoſe hands is wickedneſſe: and their right hands are full of gifts.

11 But as for mee, I will walke innocently: O Lord deliuer me, and be mercifull vnto mee.

12 My foote ſtandeth right: I will prayſe the Lord in the Congregations.

Euening prayer.

Dominus illuminatio. Pſal. 27.

THe Lord is my light and my ſaluation, whom then ſhall I feare: the Lord is the ſtrength of my life, of whom then ſhall I be afraid?

2 When the wicked, euen mine enemies and my foes came vpon me to eate vp my fleſh: they ſtumbled and fell.

3 Though an hoſte of men were layd againſt me, yet ſhall not my heart bee afraid: and though there roſe vp warre againſt mee, yet will I put my truſt in him.

4 One thing haue I deſired of the Lord, which I will require: euen that I may dwell in the houſe of the Lord all the dayes of my life, to behold the faire beautie of the Lord, and to viſite his Temple.

5 For in the time of trouble hee ſhall hide me in his Tabernacle: yea, in the ſecret place of his dwelling ſhall hee hide me, and ſet me vp vpon a rocke of ſtone.

6 And now ſhall hee lift vp mine head: aboue mine enemies round about mee.

7 Therefore will I offer in his dwelling an oblation with great gladneſſe: I will ſing and ſpeake prayſes vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercie vpon mee, and heare mee.

9 My heart hath talked of thee, ſeeke yee my face: thy face Lord will I ſeeke.

10 O hide not thou thy face from me: nor caſt thy ſeruant away in diſpleaſure.

11 Thou haſt beene my ſuccour: leaue mee not, neyther forſake mee, O God of my ſaluation.

12 When my father and my mother forſake me: the Lord taketh me vp.

13 Teach mee thy way, O Lord: and leade mee in the right way, becauſe of mine enemies.

14 Deliuer me not ouer into the will of mine aduerſaries: for there are falſe witneſſes riſen vp againſt mee, and ſuch as ſpeake wrong.

15 I ſhould vtterly haue fainted: but that I beleeue verily to ſee the goodneſſe of the Lord in the land of the liuing.

16 O tarry thou the Lords leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te Domine. Pſal. 28.

Vnto thee will I cry, O Lord, my ſtrength: thinke no ſcorne of me, leſt if thou make as though thou heareſt not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I hold vp my hands toward the Mercy ſeate of thy holy Temple.

3 O plucke me not away, neither deſtroy me with the vngodly and wicked doers: which ſpeake friendly to their neighbours, but imagine miſchiefe in their heart.

4 Reward them according to their deedes: and according to the wickedneſſe of their owne inuentions.

5 Recompence them after the worke of their hands: pay them that they haue deſerued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore ſhall hee breake them downe, and not build them vp.

7 Praiſed bee the Lord: for hee hath heard the voyce of my humble petitions.

8 The Lord is my ſtrength and my ſhield, my heart hath truſted in him, and I am helped: therefore my heart danceth for ioy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and hee is the wholeſome defence of his anoynted.

10 O ſaue thy people, and giue thy bleſſing vnto thine inheritance: feede them, and ſet them vp for euer.

Afferte Domino. Pſal. 29.

Bring vnto the Lord, O yee mighty, bring yong Rams vnto the Lord: aſcribe vnto the Lord worſhip and ſtrength.

2 Giue the Lord the honour due vnto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mightie in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them alſo to ſkip like a Calfe: Libanus alſo and Syrion like a young Unicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord ſhaketh the wilderneſſe: yea, the Lord ſhaketh the wilderneſſe of Cades.

8 The voyce of the Lord maketh the Hindes to bring foorth yong, and diſcouereth the thicke buſhes: in his Temple doth euery man ſpeake of his honour.

9 The Lord ſitteth aboue the water floud: and the Lord remaineth a King for euer.

10 The Lord ſhall giue ſtrength vnto his people: the Lord ſhall giue his people the bleſſing of peace.

Exaltabo te Domine. Pſal. 30.

orning
ayer.

I Will magnifie thee, O Lord, for thou haſt ſet me vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cried vnto thee: and thou haſt healed mee.

3 Thou Lord haſt brought my ſoule out of hell: thou haſt kept my life from them that goe downe to the pit.

4 Sing prayſes vnto the Lord, O yee Saints of his: and giue thankes to him for a remembrance of his holineſſe.

5 For his wrath endureth but the twinckling of an eye, and in his pleaſure is life: heauineſſe may endure for a night,

but ioy commeth in the morning.

6 And in my proſperitie, I ſaid, I ſhall neuer be remoued: thou LORD of thy goodneſſe haſt made my hill ſo ſtrong.

7 Thou didſt turne thy face from me: & I was troubled.

8 Then cryed I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

9 What profit is there in my bloud: when I goe downe to the pit?

10 Shall the duſt giue thankes vnto thee: or ſhall it declare thy trueth?

11 Heare, O Lord, and haue mercie vpon mee: Lord bee thou my helper.

12 Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackcloth, and girded me with gladneſſe.

13 Therfore ſhall euery good man ſing of thy praiſe without ceaſing: O my God, I wil giue thanks vnto thee for euer.

In te Domine ſperaui. Pſal. 31.

IN thee, O Lord, haue I put my truſt: let me neuer bee put to confuſion, deliuer me in thy righteouſneſſe.

2 Bow downe thine eare to me: make haſt to deliuer me.

3 And be thou my ſtrong rocke, and the houſe of defence: that thou mayeſt ſaue mee.

4 For thou art my ſtrong rocke, and my caſtle: bee thou alſo my guide, and leade me for thy Names ſake.

5 Draw me out of the net that they haue layde priuily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of ſuperſtitious vanities: and my truſt hath beene in the Lord.

8 I will be glad and reioyce in thy mercie: for thou haſt conſidered my trouble, and haſt knowne my ſoule in aduerſities.

9 Thou haſt not ſhut mee vp into the hand of the enimy: but haſt ſet my feete in a large roome.

10 Haue mercie vpon mee, O Lord, for I am in trouble: and mine eye is conſumed for verie heauineſſe, yea, my ſoule and my bodie.

11 For my life is waxen old with heauineſſe: and my

yeeres with mourning.

12 My ſtrength faileth mee, becauſe of mine iniquitie: and my bones are conſumed.

13 I became a reprooſe among all mine enemies, but eſpecially among my neighbours: and they of mine acquaintance were afraid of mee, and they that did ſee mee without, conueyed themſelues from me.

14 I am cleane forgotten as a dead man out of minde: I am become like a broken veſſell.

15 For I haue heard the blaſphemie of the multitude: and feare is on euery ſide, while they conſpire together againſt me, and take their counſell to take away my life.

16 But my hope hath beene in thee, O Lord: I haue ſaid, Thou art my God.

17 My time is in thy hand, deliuer mee from the hand of mine enemies: and from them that perſecute me.

18 Shew thy ſeruant the light of thy countenance: and ſaue mee for thy mercies ſake.

19 Let mee not be confounded, O Lord for I haue called vpon thee: let the vngodly bee put to confuſion, and be put to ſilence in the graue.

20 Let the lying lips be put to ſilence: which cruelly, diſdainfully, and deſpitefully ſpeake againſt the righteous.

21 O how plentifull is thy goodneſſe, which thou haſt layd vp for them that feare thee: and that thou haſt prepared for them that put their truſt in thee, euen before the ſonnes of men.

22 Thou ſhalt hide them priuily by thine owne preſence from the prouoking of all men: thou ſhalt keepe them ſecretly in thy Tabernacle from the ſtrife of tongues.

23 Thankes be to the Lord: for he hath ſhewed me maruellous great kindneſſe in a ſtrong Citie.

24 And when I made haſt, I ſayd: I am caſt out of the ſight of thine eyes.

25 Neuertheleſſe, thou heardeſt the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord all yee his Saints: for the Lord preſerueth them that are faithfull, and plenteouſly rewardeth the proud doer.

27 Bee ſtrong, and hee ſhall ſtabliſh your heart: all yee that put your truſt in the Lord.

Beati quorum. Pſal. 32.

BLeſſed is hee whoſe vnrighteouſneſſe is forgiuen: and whoſe ſinne is couered.

Euening prayer.

2 Bleſſed is the man vnto whom the Lord imputeth no ſinne: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heauie vpon mee day and night: and my moyſture is like the drought in Summer.

2 may

5 I will knowledge my ſinne vnto thee: and mine vnrighteouſneſſe haue I not hid.

6 I ſayd, I will confeſſe my ſinnes vnto the Lord: and ſo thou forgaueſt the wickedneſſe of my ſinne.

7 For this ſhall euery one that is godly make his prayer vnto thee in a time when thou mayeſt bee found: but in the great water floods they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe mee about with ſongs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou ſhalt goe: and I will guide thee with mine eye.

10 Bee yee not like to horſe and mule, which haue no vnderſtanding: whoſe mouthes muſt bee holden with bit and bridle leſt they fall vpon thee.

11 Great plagues remaine for yͤ vngodly: but whoſo putteth his truſt in yͤ Lord, mercy embraceth him on euery ſide.

12 Bee glad, O yee righteous, and reioyce in the Lord: and bee ioyfull all yee that are true of heart.

Exultate iuſti. Pſal. 33.

REioyce in the Lord, O yee righteous: for it becommeth well the iuſt to bee thankefull.

2 Praiſe the Lord with harpe: ſing pſalmes vnto him with the Lute and inſtrument of ten ſtrings.

3 Sing vnto the Lord a new ſong: ſing prayſes luſtily vnto him with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hee loueth righteouſneſſe and iudgement : the earth is full of the goodneſſe of the Lord.

6 By the word of the Lord were the heauens made : and all the hoſts of them by the breath of his mouth.

7 Hee gathereth the waters of the Sea together, as it were vpon an heape : and layeth vp the deepe as in a treaſure houſe.

8 Let all the earth feare the Lord : ſtand in awe of him all yee that dwell in the world.

9 For hee ſpake and it was done : hee commanded, and it ſtood faſt.

10 The Lord bringeth the counſell of the heathen to nought : and maketh the deuices of the people to bee of none effect, and caſteth out the counſels of Princes.

11 The counſell of the Lord ſhall endure for euer : and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Iehouah : and bleſſed are the folke that hee hath choſen to him to bee his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men : from the habitation of his dwelling hee conſidereth all them that dwell in the earth.

14 Hee faſhioneth all the hearts of them : and vnderſtandeth all their workes.

15 There is no King that can bee ſaued by the multitude of an hoſte : neyther is any mightie man deliuered by much ſtrength.

16 An horſe is counted but a vaine thing to ſaue a man : neyther ſhall hee deliuer any man by his great ſtrength.

17 Behold the eye of the Lord is vpon them that feare him : and vpon them that put their truſt in his mercie.

18 To deliuer their ſoules from death : and to feed them in the time of dearth.

19 Our ſoule hath patiently taried for the Lord : for hee is our helpe, and our ſhield.

20 For our heart ſhall reioyce in him : becauſe wee haue hoped in his holy Name.

21 Let thy mercifull kindneſſe (O Lord) bee vpon vs : like as wee doe put our truſt in thee.

Benedicam Domino. Pſal. 34.

I Will alway giue thankes vnto the Lord: his prayſe ſhall euer be in my mouth.

2 My ſoule ſhall make her boaſt of the Lord: the humble ſhall heare thereof and be glad.

3 O prayſe the Lord with me: and let vs magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: & their faces were not aſhamed.

6 Loe the poore cryeth, and the Lord heareth him: yea, and ſaueth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him: and deliuereth them.

8 O taſte and ſee how gratious the Lord is: bleſſed is the man that truſteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him, lacke nothing.

10 The Lions doe lacke & ſuffer hunger: but they which ſeeke the Lord, ſhall want no maner of thing that is good.

11 Come ye children and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that luſteth to liue and would faine ſee good dayes: keepe thy tongue from euill and thy lips that they ſpeake no guile.

13 Eſchew euill, and doe good: ſeeke peace, and inſue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is againſt them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will ſaue ſuch as be of an humble ſpirit.

18 Great are the troubles of the righteous: but the Lord deliuereth them out of all.

19 Hee keepeth all his bones: ſo that not one of them is broken.

20 But miſfortune ſhall ſlay the vngodly: and they that hate the righteous ſhall be deſolate.

21 The Lord deliuereth the ſoules of his ſeruants: and all they that put their truſt in him, ſhall not be deſtitute.

Iudica me Domine. Pſal. 35.

Morning prayer.

Pleade thou my cauſe, O Lord, with them that ſtriue with me: and fight thou againſt them that fight againſt me.

2 Lay hand vpon the ſhield and buckler: and ſtand vp to helpe me.

3 Bring forth the ſpeare, and ſtop the way againſt them that perſecute me: ſay vnto my ſoule, I am thy ſaluation.

4 Let them be confounded, and put to ſhame that ſeeke after my ſoule: let them be turned backe, and brought to confuſion, that imagine miſchiefe for me.

5 Let them be as the duſt before the winde: and the Angel of the Lord ſcattering them.

6 Let their way be darke and ſlipperie: and let the Angel of the Lord perſecute them.

7 For they haue priuily layd their net to deſtroy me without a cauſe: yea, euen without a cauſe haue they made a pit for my ſoule.

8 Let a ſudden deſtruction come vpon him vnawares, and his net that he hath layd priuily, catch himſelfe: that hee may fall into his owne miſchiefe.

9 And my ſoule, be ioyfull in the Lord: it ſhall reioyce in his ſaluation.

10 All my bones ſhall ſay, Lord, who is like vnto thee, which deliuereſt the poore from him that is too ſtrong for him: yea, the poore and him that is in miſery, from him that ſpoyleth him.

11 Falſe witneſſe did riſe vp: they layde to my charge things that I knew not.

12 They rewarded me euill for good: to the great diſcomfort of my ſoule.

13 Neuertheleſſe, when they were ſicke, I put on ſackecloth, and humbled my ſoule with faſting: and my prayer ſhall turne into mine owne boſome.

14 I behaued my ſelfe as though it had beene my friend,

or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduerſitie they reioyced, and gathered them together: yea, the very abiects came together againſt me vnawares, making mouthes at me and ceaſed not.

16 With the flatterers were buſie mockers: which gnaſhed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this? O deliuer my ſoule from the calamities, which they bring on me, and my Darling from the Lyons.

18 So will I giue thee thankes in the great Congregation: I will prayſe thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neyther let them winke with their eyes that hate me without a cauſe.

20 And why? their communing is not for peace: but they imagine deceitfull wordes againſt them that are quiet in the land.

21 They gaped on me with their mouthes, and ſayd: Fie on thee, fie on thee, we ſaw it with our eyes.

22 This thou haſt ſeene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake and ſtand vp to iudge my quarell: auenge thou my cauſe, my God and my Lord.

24 Iudge me, O Lord my God, according to thy righteouſneſſe: and let them not triumph ouer me.

25 Let them not ſay in their hearts, There, there, ſo would we haue it: neither let them ſay, We haue deuoured him.

26 Let them be put to confuſion and ſhame together, that reioyce at my trouble: let them be clothed with rebuke and diſhonour, that boaſt themſelues againſt me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, which hath pleaſure in the proſperitie of his ſeruant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſſe: and of thy prayſe all the day long.

Dixit iniuſtus. Pſal. 36.

My heart ſheweth me the wickedneſſe of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himſelfe in his owne ſight: vntill his abominable ſinne be found out.

The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himſelfe wiſely, and to do good.

4 He imagineth miſchiefe vpon his bed, & hath ſet himſelfe in no good way: neither doth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulneſſe vnto the cloudes.

Thy righteouſneſſe ſtandeth like the ſtrong mountaines: thy iudgements are like the great deepe.

7 Thou Lord ſhalt ſaue both man and beaſt, how excellent is thy mercy, O God: and the children of men ſhall put their truſt vnder the ſhadow of thy wings.

8 They ſhall be ſatiſfied with the plenteouſneſſe of thy houſe: and thou ſhalt giue them drinke of thy pleaſures, as out of the riuer.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue foorth thy louing kindneſſe vnto them that know thee: and thy righteouſneſſe vnto them that are true of heart.

11 O let not the foote of pride come againſt me: and let not the hand of the vngodly caſt me downe.

12 There are they fallen (all) that worke wickedneſſe: they are caſt downe, and ſhall not be able to ſtand.

Noli æmulari. Pſal. 37.

Euening
rayer.

Fret not thy ſelfe becauſe of the vngodly: neyther be thou enuious againſt the euill doers.

2 For they ſhall ſoone be cut downe like the graſſe: and be withered euen as the greene herbe.

3 Put thou thy truſt in the Lord, and bee doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord: and hee ſhall giue thee thy hearts deſire.

Commit thy way vnto the Lord, and put thy truſt in him: and he ſhall bring it to paſſe.

6 He ſhall make thy righteouſneſſe as cleare as the light: and thy iuſt dealing as the noone day.

7 Hold thee ſtill in the Lord, and abide patiently vpon

him: but grieue not thy ſelfe at him whoſe way doth proſper, againſt the man that doth after euill counſailes.

8 Leaue off from wrath, and let goe diſpleaſure: fret not thy ſelfe, elſe ſhalt thou be moued to doe euill.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the vngodly ſhall be cleane gone: thou ſhalt looke after his place, and he ſhall be away.

11 But the meeke ſpirited ſhall poſſeſſe the earth: and ſhall be refreſhed in the multitude of peace.

12 The vngodly ſeeketh counſell againſt the iuſt: and gnaſheth vpon him with his teeth.

13 The Lord ſhall laugh him to ſcorne: for he hath ſeene that his day is comming.

14 The vngodly haue drawne out the ſword, and haue bent their bow: to caſt downe the poore and needie: and to ſlay ſuch as be of a right conuerſation.

15 Their ſword ſhall go through their owne heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly ſhall bee broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance ſhall endure for euer.

19 They ſhall not be confounded in the perilous time: and in the dayes of dearth they ſhall haue enough.

20 As for the vngodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambes: yea, euen as the ſmoke ſhall they conſume away.

21 The vngodly borroweth and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be bleſſed of God ſhall poſſeſſe the land: and they that be curſed of him ſhall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelfe.

24 Though he fall, he ſhall not be caſt away: for the Lord vpholdeth him with his hand.

25 I haue been yong, and now am old: and yet ſaw I ne-

uer the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is euer mercifull, and lendeth : and his ſeed is bleſſed.

27 Flee from euill, and doe the thing that is good : & dwell for euermore.

28 For the Lord loueth the thing that is right : hee forſaketh not his that be godly, but they are preſerued for euer.

29 The righteous ſhall be puniſhed : as for the ſeed of the vngodly, it ſhall be rooted out.

30 The righteous ſhal inherit ye land : & dwel therin for euer.

31 The mouth of the righteous is exerciſed in wiſedome : and his tongue will be talking of iudgement.

32 The law of his God is in his heart : and his goings ſhall not ſlide.

33 The vngodly ſeeth the righteous : and ſeeketh occaſion to ſlay him.

34 The Lord will not leaue him in his hand : nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he ſhall promote thee, that thou ſhalt poſſeſſe the land : when the vngodly ſhall periſh, thou ſhalt ſee it.

36 I my ſelfe haue ſeene the vngodly in great power : and flouriſhing like a greene Bay tree.

37 And I went by, and loe, he was gone : I ſought him, but his place could no where be found.

38 Keepe innocency, and take heed vnto the thing that is right : for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſors, they ſhall periſh together : and the end of the vngodly is, They ſhall be rooted out at the laſt.

40 But the ſaluation of the righteous commeth of the Lord : which is alſo their ſtrength in the time of trouble.

41 And the Lord ſhal ſtand by them and ſaue them : he ſhal deliuer them from the vngodly, and ſhall ſaue them, becauſe they put their truſt in him.

Domine ne in furore. Pſal. 38.

Morning
rayer.

Put me not to rebuke (O Lord) in thine anger : neyther chaſten me in thy heauy diſpleaſure.

2 For thine arrowes ſticke faſt in me : and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones by reaſon of my ſin.

4 For my wickedneſſes are gone ouer my head: and are like a ſore burden too heauy for me to beare.

5 My wounds ſtinke & are corrupt: through my fooliſhnes.

6 I am brought into ſo great trouble and miſerie: that I goe mourning all the day long.

7 For my loynes are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I haue roared for the very diſquietneſſe of my heart.

9 Lord, thou knoweſt all my deſire: and my groning is not hid from thee.

10 My heart panteth, my ſtrength hath fayled me: and the ſight of mine eyes is gone from me.

11 My louers and my neighbours did ſtand looking vpon my trouble: and my kinſemen ſtood afarre off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to doe me euill, talked of wickedneſſe, and imagined deceit all the day long.

13 As for mee, I was like a deafe man and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whoſe mouth are no reprooſes.

15 For in thee, O Lord, haue I put my truſt: thou ſhalt anſwere for me, O Lord my God.

16 I haue required that they (euen mine enemies) ſhould not triumph ouer me: for when my foote ſlipt, they reioyced greatly againſt me.

17 And I truely am ſet in the plague: and my heauineſſe is euer in my ſight.

18 For I will confeſſe my wickednes: & be ſory for my ſin.

19 But mine enemies liue and are mightie: and they that hate me wrongfully, are many in number.

20 They alſo that reward euill for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou farre from me.

22 Haſte thee to helpe me, O Lord God, my ſaluation.

Dixi,

Dixi cuſtodiam. Pſal. 39.

I Sayd, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle) while the vngodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea, euen from good words, but it was paine & griefe to me.

4 My heart was hote within me, and while I was thus muſing, the fire kindled: & at the laſt I ſpake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou haſt made my dayes as it were a ſpanne long: and mine age is euen as nothing in reſpect of thee, and verily euery man liuing is altogether vanitie.

7 For man walketh in a vaine ſhadow, and diſquieteth himſelfe in vaine: he heapeth vp riches, and cannot tell who ſhall gather them.

8 And now, Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the fooliſh.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen conſumed by the meanes of thy heauy hand.

12 When thou with rebukes doeſt chaſten man for ſinne, thou makeſt his beautie to conſume away, like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares conſider my calling: hold not thy peace at my teares.

14 For I am a ſtranger with thee, and a ſoiourner: as all my fathers were.

15 O ſpare mee a little, that I may recouer my ſtrength: before I goe hence, and be no more ſeene.

Expectans expectaui. Pſal. 40.

I waited patiently for the Lord: and he enclined vnto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay: and ſet my feete vpon the rocke, and ordered my goings.

And

3 And hath put a new ſong in thy mouth: euen a thankſgiuing vnto our God.

4 Many ſhall ſee it & feare: & ſhal put their truſt in ỹ Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: & turned not vnto the proud, & to ſuch as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou haſt done: like as be alſo thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and ſpeake of them: they ſhould be more then I am able to expreſſe.

8 Sacrifice and meate offering thou wouldeſt not haue: but mine eares haſt thou opened.

9 Burnt offerings and ſacrifice for ſinne haſt thou not required: then ſaid I, Loe, I come.

10 In the volume of the booke it is written of mee, that I ſhould fulfill thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteouſneſſe in the great Congregation: loe, I will not refraine my lips, O Lord, and that thou knoweſt.

12 I haue not hid thy righteouſnes within my heart: my talking hath been of thy trueth, and of thy ſaluation.

13 I haue not kept backe thy louing mercy and trueth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindneſſe and thy trueth alway preſerue me.

15 For innumerable troubles are come about me, my ſinnes haue taken ſuch hold vpon mee, that I am not able to looke vp: yea, they are moe in number then the haires of my head, and my heart hath fayled mee.

16 O Lord, let it be thy pleaſure to deliuer me: make haſte (O Lord) to helpe me.

17 Let them be aſhamed & confounded together that ſeeke after my ſoule to deſtroy it: let them be driuen backward and put to rebuke that wiſh me euill.

18 Let them be deſolate and rewarded with ſhame, that ſay vnto me: Fie vpon thee, fie vpon thee.

19 Let all thoſe that ſeeke thee be ioyfull & glad in thee: and

let ſuch as loue thy ſaluatiō, ſay alway, The Lord be praiſed.

20 As for me I am poore & needy: but ẏ Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Pſal. 41.

Euening prayer.

Bleſſed is hee that conſidereth the poore and needy: the Lord ſhall deliuer him in the time of trouble.

2 The Lord preſerue him and keepe him aliue, that he may be bleſſed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when hee lyeth ſicke vpon his bed: make thou all his bed in his ſickeneſſe.

4 I ſayd, Lord be mercifull vnto mee: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies ſpeake euill for mee: when ſhall he die, and his name periſh?

6 And if he come to ſee mee, he ſpeaketh vanitie: and his heart conceiueth falſhood within himſelfe, and when hee commeth forth, he telleth it.

7 All mine enemies whiſper together againſt me: euen againſt me doe they imagine this euill.

8 Let the ſentence of guiltineſſe proceed againſt him: and now that he lieth, let him riſe vp no more.

9 Yea, euen mine owne familiar friend whom I truſted: which did alſo eate of my bread, hath laid great wayt for me.

10 But be thou mercifull vnto me, O Lord: raiſe thou me vp againe, and I ſhall reward them.

11 By this I know thou fauoureſt me: that mine enemie doth not triumph againſt me.

12 And when I am in my health, thou vpholdeſt me: and ſhalt ſet me before thy face for euer.

13 Bleſſed be the Lord God of Iſrael: world without end, Amen.

Quemadmodum. Pſal. 42.

Like as the Hart deſireth the water brookes: ſo longeth my ſoule after thee, O God.

[illegible] my ſoule is a thirſt for God, yea, euen for ẏ liuing God: when ſhall I come to appeare [illegible] before the preſence of God?

3 My teares haue [illegible] day and night: while

they

thy dayly ſay vnto me, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my ſelfe: for I went with the multitude, and brought them forth into the houſe of God.

5 In the voyce of prayſe and thankſgiuing: among ſuch as keepe Holy day.

6 Why art thou ſo full of heauineſſe, O my ſoule: & why art thou ſo diſquieted within mee?

7 Put thy truſt in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my ſoule is vexed within mee: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, becauſe of the noyſe of the water pipes: all thy waues and ſtormes are gone ouer me.

10 The Lord hath granted his louing kindneſſe on the day time: and in the night ſeaſon did I ſing of him, and made my prayer vnto the God of my life.

11 I will ſay vnto the God of my ſtrength, Why haſt thou forgotten mee: why goe I thus heauily while the enemy oppreſſeth mee?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies that trouble mee, caſt mee in the teeth.

13 Namely, while they ſay daily vnto me: Where is now thy God?

14 Why art thou ſo vexed, O my ſoule: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thanke him, which is the helpe of my countenance, and my God.

Iudica me Deus. Pſal. 43.

GIue ſentence with mee, O God, and defend my cauſe againſt the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put mee from thee: and why goe I ſo heauily, while the enemie oppreſſeth mee?

3 O ſend out thy light, and thy truth, that they may leade me: and bring me vnto thy holy hill: and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the

God of my ioy and gladneſſe: and vpon the Harpe will I giue thankes vnto thee, O God my God.

5 Why art thou ſo heauy, O my ſoule: and why art thou ſo diſquieted within mee?

6 O put thy truſt in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Pſal. 44.

Morning prayer.

WEe haue heard with our eares, O God, our Fathers haue tolde vs: what thou haſt done in their time of olde.

2 How thou haſt driuen out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gate not the land in poſſeſſion through their own ſword: neither was it their own arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: becauſe thou haddeſt a fauour vnto them.

5 Thou art my king, O God: ſend helpe vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that riſe vp againſt vs.

7 For I will not truſt in my bowe: it is not my ſword that ſhall helpe mee.

8 But it is thou that ſaueſt vs from our enemies: and putteſt them to confuſion that hate vs.

9 We make our boaſt of God all day long: & will prayſe thy Name for euer.

10 But now thou art farre off, and putteſt vs to confuſion: and goeſt not forth with our armies.

11 Thou makeſt vs to turne our backes vpon our enemies: ſo that they which hate vs ſpoyle our goods.

12 Thou letteſt vs to bee eaten vp like ſheepe: and haſt ſcattered vs among the heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt vs to be rebuked of our neighbours: to be laughed to ſcorne, & had in deriſion of them that are round about vs.

15 Thou makeſt vs to be a by-word among the heathen: and that the people ſhake their heads at vs.

16 My confuſion is daily before me : and the ſhame of my face hath couered me,

17 For the voyce of the ſlanderer and blaſphemer : for the enemie and auenger.

18 And though all this be come vpon vs, yet do we not forget thee : nor behaue our ſelues frowardly in thy Couenant.

19 Our heart is not turned backe : neither our ſteps gone out of thy way.

20 No not when thou haſt ſmitten vs into the place of dragons : and couered vs with the ſhadow of death.

21 If we haue forgotten the name of our God, and holden vp our hands to any ſtrange god : ſhal not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are wee killed all the day long : and are counted as ſheepe appointed to be ſlaine.

23 Vp Lord, why ſleepeſt thou : awake, and be not abſent from vs for euer.

24 Wherefore hideſt thou thy face : and forgetteſt our miſerie and trouble?

25 For our ſoule is brought low, euen vnto the duſt : our belly cleaueth vnto the ground.

26 Ariſe & helpe vs : and deliuer vs for thy mercies ſake.

Eructauit cor meum. Pſal. 45.

My heart is inditing of a good matter : I ſpeake of the things, which I haue made vnto the King.

2 My tongue is the pen : of a readie writer.

3 Thou art fairer then the children of men : full of grace are thy lips, becauſe God hath bleſſed thee for euer.

4 Gird thee with thy ſword vpon thy thigh, O thou moſt mightie : according to thy worſhip and renowne.

5 Good lucke haue thou with thine honour : ride on, becauſe of the word of truth, of meekeneſſe and righteouſneſſe, and thy right hand ſhall teach thee terrible things.

6 Thy arrowes are very ſharpe, & the people ſhall be ſubdued vnto thee : euen in the mids among the kings enemies.

7 Thy ſeat, O God, endureth for euer : the ſcepter of thy kingdome is a right ſcepter.

8 Thou haſt loued righteouſneſſe, and hated iniquitie : wherefore God, euen thy God, hath anoynted thee with the

oyle of gladneſſe aboue thy fellowes.

9 All thy garments ſmell of Myrrhe, Aloes, and Caſſia: out of the Iuory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did ſtand the Queene in a veſture of gold, wrought about with diuers colours.

11 Hearken, O daughter, and conſider, encline thine eare: forget alſo thine owne people, and thy fathers houſe.

12 So ſhall the King haue pleaſure in thy beautie: for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 Shee ſhall bee brought vnto the King in rayment of needle worke: the virgins that be her fellowes ſhall beare her company, and ſhall be brought vnto thee.

16 With ioy and gladneſſe ſhall they be brought: and ſhall enter into the Kings palace.

17 In ſtead of thy Fathers thou ſhalt haue children: whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation to another: therefore ſhall the people giue thankes vnto thee world without end.

Deus noſter refugium. Pſal. 46.

GOd is our hope & ſtrength: a very preſent help in trouble.

2 Therefore will we not feare though the earth be moued: and though the hils be carried into the midſt of the ſea.

3 Though the waters thereof rage and ſwell; & though the mountaines ſhake at the tempeſt of the ſame.

4 The riuers of the flood thereof ſhall make glad the citie of God: the holy place of the Tabernacle of the moſt higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be remoued: God ſhall helpe her, and that right early.

6 The heathen make much ado, & the kingdomes are moued: but God hath ſhewed his voice, & the earth ſhal melt away.

7 The Lord of hoſtes is with vs: the God of Iacob is our refuge.

8 O come hither, and behold the workes of the Lord: what deſtruction he hath brought vpon the earth.

9 He maketh warres to ceaſe in all the world: he breaketh the bow, and knappeth the ſpeare in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſtes is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. Pſal. 47.

O Clap your hands together, all yee people: O ſing vnto God with the voyce of melodie.

Euening prayer.

2 For the Lord is high, and to be feared: he is the great King vpon all the earth.

3 He ſhall ſubdue the people vnder vs: and the nations vnder our feete.

4 He ſhall chuſe out an heritage for vs: euen the worſhip of Iacob whom he loued.

5 God is gone vp with a merry noyſe: and the Lord with the ſound of the trumpet.

6 O ſing prayſes, ſing prayſes vnto (our) God: O ſing prayſes, ſing prayſes vnto our King.

7 For God is the King of all the earth: ſing yee prayſes with vnderſtanding.

8 God reigneth ouer the heathen: God ſitteth vpon his holy ſeate.

9 The Princes of the people are ioyned vnto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth as it were with a ſhield.

Magnus Dominus. Pſal. 48.

GReat is the Lord, and highly to be prayſed: in the citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North ſide lyeth the citie of the great King. God is well knowne in her palaces, as a ſure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueyled to ſee ſuch things: they were aſtoniſhed and ſuddenly caſt downe.

5 Feare came there vpon them, and ſorrow: as vpon a woman in her trauaile.

6 Thou ſhalt breake the ſhips of the ſea: through the Eaſt winde.

7 Like as we haue heard, ſo haue wee ſeene in the citie of the Lord of hoſtes, in the citie of our God: God vpholdeth the ſame for euer.

8 We wayt for thy louing kindneſſe, O God: in the midſt of thy Temple.

9 O God, according vnto thy Name, ſo is thy prayſe vnto the worlds end: thy right hand is full of righteouſneſſe.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: becauſe of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarkes, ſet vp her houſes: that ye may tell them that come after.

13 For this God is our God for euer and euer: he ſhall be our guide vnto death.

Audite hæc omnes. Pſal. 49.

O Heare ye this all yee people: ponder it with your eares all yee that dwell in the world.

2 High and low, rich and poore: one with another.

3 My mouth ſhall ſpeake of wiſedome: and my heart ſhall muſe of vnderſtanding.

4 I will encline mine eare to the parable: and ſhew my darke ſpeech vpon the harpe.

5 Wherefore ſhould I feare in the dayes of wickednes: and when ÿ wickednes of my heeles compaſſeth me round about?

6 There be ſome that put their truſt in their goods: and boaſt themſelues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it coſt more to redeeme their ſoules: ſo that he muſt let that alone for euer.

9 Yea, though he liue long: and ſee not the graue.

10 For hee ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leaue their riches for other.

11 And yet they think that their houſes ſhall continue for euer: & that their dwelling places ſhall endure from one generation to another, & call the lands after their owne names.

12 Neuertheleſſe, man will not abide in honour: ſeeing he may be cōpared vnto the beaſts ẏ periſh, this is ẏ way of the.

13 This is their fooliſhneſſe: and their poſterity prayſe their ſaying.

14 They lye in the hell like ſheepe, death gnaweth vpon them, and the righteous ſhall haue domination of them in the morning: their beautie ſhall conſume in the Sepulchre out of their dwelling.

15 But God hath deliuered my ſoule from the place of hell: for hee ſhall receiue mee.

16 Be not thou afraid though one be made rich: or if the glory of his houſe bee increaſed.

17 For hee ſhall cary nothing away with him when hee dieth: neither ſhall his pompe follow him.

18 For while he liued, he counted himſelf an happy man: & ſo long as ẏ doſt wel vnto thy ſelf, men wil ſpeak good of thee.

19 Hee ſhall follow the generation of his fathers: and ſhall neuer ſee light.

20 Man being in honour, hath no vnderſtanding: but is compared vnto the beaſts that periſh.

Deus deorum. Pſal. 50.

THe Lord, euen the moſt mighty Lord hath ſpoken: and called the world from the riſing vp of the Sunne vnto the going downe thereof. Morning prayer.

2 Out of Sion hath God appeared in perfect beauty.

3 Our God ſhall come, and ſhall not keepe ſilence: there ſhall goe before him a conſuming fire, and a mightie tempeſt ſhall be ſtirred vp round about him.

4 Hee ſhall call the heauen from aboue: and the earth, that hee may iudge his people.

5 Gather my Saints together vnto me: thoſe that haue made a couenant with me with ſacrifice.

6 And the heauens ſhall declare his righteouſneſſe: for God is iudge himſelfe.

7 Heare, O my people, and I will ſpeake: I my ſelfe will teſtifie againſt thee, O Iſrael, for I am God, euen thy God.

8 I will not reproue thee becauſe of thy ſacrifices, or for thy burnt offerings: becauſe they were not alway before me.

9 I will take no bullocke out of thy houſe: nor hee goats out of thy folds.

10 For all the beaſts of the forreſt are mine: and ſo are the cattels vpon a thouſand hils.

11 I know all the fowles vpon the mountaines: and the wild beaſts of the field are in my ſight.

12 If I bee hungrie, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkeſt thou that I will eate Buls fleſh: and drinke the bloud of Goats?

14 Offer vnto God thankeſgiuing: and pay thy vowes vnto the moſt Higheſt.

15 And call vpon me in the time of trouble: ſo will I heare thee, and thou ſhalt prayſe mee.

16 But vnto the vngodly ſayd God: Why doſt thou preach my Lawes, and takeſt my Couenant in thy mouth?

17 Whereas thou hateſt to be reformed: and haſt caſt my wordes behinde thee.

18 When thou ſaweſt a theefe, thou conſentedeſt vnto him: and haſt beene partaker with the adulterers.

19 Thou haſt let thy mouth ſpeake wickedneſſe: and with thy tongue thou haſt ſet forth deceit.

20 Thou ſateſt and ſpakeſt againſt thy brother: yea, and haſt ſlandered thine owne mothers ſonne.

21 Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly that I am euen ſuch a one as thy ſelfe: but I will reprooue thee, and ſet before thee the things that thou haſt done.

22 O conſider this, yee that forget God: leſt I plucke you away, and there be none to deliuer you.

23 Whoſo offereth me thankes and prayſe, hee honoureth mee: and to him that [illegible] conuerſation right, will I ſhew the ſaluatio[illegible]od.

Miſerere mei Deus. Pſal. 51.

Haue mercie vpon mee, O GOD, after thy great goodneſſe: according to the multitude of thy mercies do away mine offences.

2 Waſh me throughly from my wickedneſſe: and cleanſe mee from my ſinne.

3 For I acknowledg my faults: & my ſin is euer before me.

4 Againſt thee onely haue I ſinned, and done this euill in thy ſight: that thou mighteſt bee iuſtified in thy ſaying, and cleare when thou art iudged.

5 Behold, I was ſhapen in wickedneſſe: and in ſinne hath my mother conceiued mee.

6 But loe, thou requireſt trueth in the inward parts: and ſhalt make me to vnderſtand wiſedome ſecretly.

7 Thou ſhalt purge me with Hyſſope, & I ſhall be cleane: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

8 Thou ſhalt make me heare of ioy and gladneſſe: that the bones which thou haſt broken may reioyce.

9 Turne thy face from my ſins: & put out al my miſdeeds.

10 Make mee a cleane heart, O God: and renue a right ſpirit within mee.

11 Caſt mee not away from thy preſence: and take not thy holy Spirit from mee.

12 O giue mee the comfort of thy helpe againe: and ſtabliſh mee with thy free ſpirit.

13 Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhall be conuerted vnto thee.

14 Deliuer me from bloud guiltineſſe, O God, þ that art þ God of my health: & my tongue ſhal ſing of thy righteouſneſſe.

15 Thou ſhalt open my lips, O Lord, and my mouth ſhall ſhew forth thy prayſe.

16 For thou deſireſt no ſacrifice, elſe would I giue it thee: but thou delighteſt not in burnt offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

18 O be fauourable and gracious vnto Sion: build thou the walles of Hieruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſſe, with the burnt offerings and oblations: then ſhall they offer yong bullocks vpon thine Altar.

Quid gloriaris? Pſal. 52.

WHy boaſteſt thou thy ſelfe, thou tyrant: that thou canſt doe miſchiefe?

2 Whereas the goodneſſe of God : endureth yet daily.

3 Thy tongue imagineth wickedneſſe : and with lyes thou cutteſt like a ſharpe raſor.

4 Thou haſt loued vnrighteouſneſſe more then goodneſſe : and to talke of lyes more then righteouſneſſe.

5 Thou haſt loued to ſpeake all wordes that may doe hurt : O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for euer: he ſhall take thee and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous alſo ſhall ſee this, and feare : and ſhall laugh him to ſcorne.

8 Loe, this is the man ẏ tooke not God for his ſtrength: but truſted vnto the multitude of his riches, and ſtrengthened himſelfe in his wickedneſſe.

9 As for me, I am like a greene Oliue tree in the houſe of God : my truſt is in the tender mercy of God for euer & euer.

10 I will alwayes giue thankes vnto thee for ẏ thou haſt done: & I will hope in thy Name, for thy Saints like it well.

Dixit inſipiens. Pſal. 53.

Euening
rayer.

The fooliſh body hath ſaid in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedneſſe : there is none that doeth good.

2 God looked downe from heauen vpon the children of men : to ſee if there were any that would vnderſtand, and ſeeke after God.

4 But they are all gone out of the way, they are altogether become abominable : there is alſo none that doeth good, no not one.

5 Are not they without vnderſtanding that worke wickedneſſe : eating vp my people as if they would eate bread? they haue not called vpon God.

6 They were afraid where no feare was : for God hath broken the bones of them that beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſaluation were giuen vnto Iſrael out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

Then

8 Then ſhould Iacob reioyce : and Iſrael ſhould bee right glad.

Deus in nomine. Pſal. 54.

SAue mee, O GOD, for thy Names ſake : and auenge mee in thy ſtrength.

2 Heare my prayer, O God : and hearken vnto the words of my mouth.

3 For ſtrangers are riſen vp againſt mee : and tyrants, which haue not God before their eyes, ſeeke after my ſoule.

4 Behold, God is my helper : the Lord is with them that vphold my ſoule.

5 Hee ſhall reward euill vnto mine enemies : deſtroy them in thy trueth.

6 An offering of a free heart will I giue thee, and prayſe thy Name, O Lord, becauſe it is ſo comfortable.

7 For hee hath deliuered mee out of all my trouble : and mine eye hath ſeene his deſire vpon mine enemies.

Exaudi Deus. Pſal. 55.

HEare my prayer, O GOD : and hide not thy ſelfe from my petition.

2 Take heede vnto mee, and heare me : how I mourne in my prayer, and am vexed.

3 The enemie cryeth ſo, and the vngodly commeth on ſo faſt : for they are minded to doe mee ſome miſchiefe, ſo malitiouſly are they ſet againſt mee.

4 My heart is diſquieted within mee : and the feare of death is fallen vpon mee.

5 Fearefulneſſe and trembling are come vpon mee : and an horrible dread hath ouerwhelmed mee.

6 And I ſayd, O that I had wings like a doue : for then would I flee away, and bee at reſt.

7 Loe, then would I get mee away farre off : and remaine in the wilderneſſe.

8 I would make haſte to eſcape : becauſe of the ſtormie winde and tempeſt.

Morning prayer.

9 Deſtroy their tongues, O Lord, and diuide them : for I haue ſpied vnrighteouſneſſe, and ſtrife in the Citie.

10 Day and night they goe about within the walles thereof : miſchiefe alſo and ſorrow are in the mids of it.

11 Wickedneſſe is therein: deceit and guile goe not out of their ſtreetes.

12 For it is not an open enemie that hath done mee this diſhonour: for then I could haue borne it.

13 Neither was it mine aduerſary that did magnifie himſelfe againſt mee: for then peraduenture I would haue hid my ſelfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 Wee tooke ſweete counſell together: and walked in the houſe of God as friends.

16 Let death come haſtily vpon them, and let them goe downe quicke into hell: for wickedneſſe is in their dwellings, and among them.

17 As for me, I will cal vpon God: & the Lord ſhal ſaue me.

18 In the euening and morning, and at noone day will I pray, and that inſtantly: and hee ſhall heare my voyce.

19 It is he that hath deliuered my ſoule in peace from the battell that was againſt mee: for there were many with me.

20 Yea, euen God that endureth for euer, ſhall heare mee, and bring them downe: for they will not turne, nor feare God.

21 Hee layd his hands vpon ſuch as be at peace with him: and hee brake his couenant.

22 The wordes of his mouth were ſofter then butter, hauing warre in his heart: his wordes were ſmoother then oyle, and yet bee they verie ſwords.

23 O caſt thy burden vpon the Lord, and hee ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for euer.

24 And as for them: thou, O God, ſhalt bring them into the pit of deſtruction.

25 The bloud thirſtie and deceitfull men ſhall not liue out halfe their dayes: neuertheleſſe, my truſt ſhall be in thee, O Lord.

Miſerere mei Deus. Pſal. 56.

Morning prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure me: he is daily fighting, & troubling me.

2 Mine enemies are daily in hand to ſwallow me vp: for they bee many that fight againſt me, O thou moſt Higheſt.

Neuertheleſſe, though I am ſometime afraide : yet put I my truſt in thee.

4 I will prayſe God becauſe of his word : I haue put my truſt in God, and will not feare what fleſh can doe vnto mee.

5 They daily miſtake my wordes : and all that they imagine is to doe me euill.

6 They hold all together, and keepe themſelues cloſe : and marke my ſteps, when they lay wayte for my ſoule.

7 Shall they eſcape for their wickedneſſe : thou, O God, in thy diſpleaſure ſhalt caſt them downe.

8 Thou telleſt my flittings, put my teares into thy bottell : are not theſe things noted in thy booke?

9 Whenſoeuer I call vpon thee, then ſhall mine enemies be put to flight : this I know, for God is on my ſide.

10 In Gods word will I reioyce : in the Lords word will I comfort mee.

11 Yea, in God haue I put my truſt : I will not be afraid what man can doe vnto mee.

12 Vnto thee, O God, will I pay my vowes : vnto thee will I giue thankes.

13 For thou haſt deliuered my ſoule from death, and my feete from falling : that I may walke before God in the light of the liuing.

Miſerere mei Deus. Pſal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my ſoule truſteth in thee : and vnder the ſhadow of thy wings ſhall be my refuge, vntill this tyranny be ouerpaſt.

2 I will call vnto the moſt hie God : euen vnto the God that ſhall performe the cauſe which I haue in hand.

3 He ſhall ſend from heauen : and ſaue me from the reproofe of him that would eate me vp.

4 God ſhall ſend forth his mercie and trueth : my ſoule is among Lions.

5 And I lie euen among the children of men that are ſet on fire : whoſe teeth are ſpeares and arrowes, and their tongue a ſharpe ſword.

6 Set vp thy ſelfe, O God, aboue the heauens : and thy glory aboue all the earth.

7 They haue layd a net for my feete, and preſſed downe

my ſoule: they haue digged a pit before mee, and are fallen into the midſt of it themſelues.

8 My heart is fixed, O God, my heart is fixed: I will ſing and giue prayſe.

9 Awake vp my glory, awake Lute and Harpe: I my ſelfe will awake right early.

10 I will giue thankes vnto thee, O Lord, among the people: and I will ſing vnto thee among the nations.

11 For the greatneſſe of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy ſelfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Pſal. 58.

ARe your mindes ſet vpon righteouſneſſe, O yee congregation: and doe yee iudge the thing that is right, O yee ſonnes of men?

2 Yea, yee imagine miſchiefe in your heart vpon the earth: and your hands deale with wickedneſſe.

3 The vngodly are froward euen from their mothers wombe: aſſoone as they bee borne they goe aſtray, and ſpeake lies.

4 They are as venemous as the poyſon of a Serpent: euen like the deafe Adder that ſtoppeth her eares.

5 Which refuſeth to heare the voyce of the Charmer: charme hee neuer ſo wiſely.

6 Breake their teeth, O God, in their mouthes, ſmite the iaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they ſhoote their arrowes, let them bee rooted out.

7 Let them conſume away like a Snaile, and bee like the vntimely fruite of a woman: and let them not ſee the Sunne.

8 Or euer your pots bee made hot with thornes: ſo let indignation vexe him, euen as a thing that is raw.

9 The righteous ſhall reioyce when hee ſeeth the vengeance: hee ſhall waſh his footſteps in the blood of the vngodly.

10 So that a man ſhall ſay, Verily there is a reward for the righteous: doubtleſſe there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer me from mine enemies, O God: defend mee from them that riſe vp againſt mee.

2 O deliuer me from the wicked doers: and ſaue me from the blood-thirſtie men.

3 For loe, they lie wayting for my ſoule: the mightie men are gathered againſt mee, without any offence or fault of mee, O Lord.

4 They runne and prepare themſelues without my fault: ariſe thou therefore to helpe me and behold.

5 Stand vp, O Lord God of hoſtes, thou God of Iſrael, to viſite all the heathen: and be not mercifull vnto them that offend of malicious wickedneſſe.

6 They goe to and fro in the euening: they grin like a dogge, and runne about through the Citie.

7 Behold, they ſpeake with their mouth, and ſwords are in their lips: for who doeth heare?

8 But thou, O Lord, ſhalt haue them in deriſion: and thou ſhalt laugh all the Heathen to ſcorne.

9 My ſtrength will I aſcribe vnto thee: for thou art the God of my refuge.

10 God ſheweth mee his goodneſſe plenteouſly: and God ſhall let me ſee my deſire vpon mine enemies.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the ſinne of their mouth, and for the words of their lippes, they ſhall bee taken in their pride: and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dogge, and will goe about the Citie.

15 They will runne here and there for meate: and grudge if they be not ſatiſfied.

16 As for me, I will ſing of thy power, and will prayſe thy mercie betimes in the morning: for thou haſt beene my defence and refuge in the day of my trouble.

17 Vnto thee, O my ſtrength, will I ſing: for thou O God art my refuge, and my mercifull God.

Deus repuliſti nos. Pſal. 60.

O God, thou haſt caſt vs out, & ſcattered vs abroad: thou haſt alſo beene diſpleaſed, O turne thee vnto vs againe.

2 Thou haſt mooued the land, and diuided it: heale the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heauy things: thou haſt giuen vs a drinke of deadly wine.

4 Thou haſt giuen a token for ſuch as feare thee: that they may triumph becauſe of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath ſpoken in his holineſſe, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head, Iuda is my law-giuer.

8 Moab is my waſhpot, ouer Edom will I caſt out my ſhooe: Philiſtia be thou glad of me.

9 Who will leade me into the ſtrong citie: who will bring me into Edom?

10 Haſt thou not caſt vs out, O God: wilt not thou, O God, goe out with our hoſtes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will we doe great acts: for it is he that ſhall tread downe our enemies.

Exaudi Deus. Pſal. 61.

Heare my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth will I call vnto thee: when my heart is in heauineſſe.

3 O ſet me vpon the rocke that is higher then I: for thou haſt beene my hope, & a ſtrong tower for me againſt yͤ enemy.

4 I will dwell in thy tabernacle for euer: and my truſt ſhall be vnder the couering of thy wings.

5 For thou, O Lord, haſt heard my deſires: and haſt giuen an heritage vnto thoſe that feare thy Name.

6 Thou ſhalt grant the King a long life: that his yeeres may endure throughout all generations.

7 He ſhall dwell before God for euer: O prepare thy louing mercy and faithfulneſſe, that they may preſerue him.

8 So will I alwayes ſing prayſe vnto thy Name: that I may dayly performe my vowes.

Nonne Deo? Pſal. 62.

MY ſoule truely wayteth ſtill vpon God: for of him commeth my ſaluation. Morning prayer.

2 He verily is my ſtrength and my ſaluation: hee is my defence, ſo that I ſhall not greatly fall.

3 How long will yee imagine miſchiefe againſt euery man: yee ſhall be ſlaine all the ſort of you; yea, as a tottering wall ſhall yee bee, and like a broken hedge.

4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curſe with their heart.

5 Neuertheleſſe, my ſoule waite thou ſtill vpon God: for my hope is in him.

6 Hee truely is my ſtrength and my ſaluation: hee is my defence, ſo that I ſhall not fall.

7 In God is my health and my glorie: the rocke of my might, and in God is my truſt.

8 O put your truſt in him alway, (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it ſelfe.

10 O truſt not in wrong and robberie, giue not your ſelues vnto vanitie: if riches increaſe, ſet not your heart vpon them.

11 God ſpake once and twice: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardeſt euery man according to his worke.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeeke thee.

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy louing kindneſſe is better then the life it ſelfe: my lippes ſhall praiſe thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My ſoule ſhalbe ſatiſfied, euen as it were with marrow and fatneſſe: when my mouth prayſeth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Becauſe thou haſt beene my helper: therefore vnder the ſhadow of thy wings will I reioyce.

9 My ſoule hangeth vpon thee: thy right hand hath vpholden mee.

10 Theſe alſo that ſeeke the hurt of my ſoule: they ſhall goe vnder the earth.

11 Let them fall vpon the edge of the ſword: that they may bee a portion for foxes.

12 But the King ſhall reioyce in God, all they alſo that ſweare by him ſhalbe commended: for the mouth of them that ſpeake lyes ſhall bee ſtopped.

Exaudi Deus. Pſal. 64.

HEare my voyce, O God, in my prayer: preſerue my life from feare of the enimie.

2 Hide mee from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Which haue whet their tongue like a ſword: and ſhoot out their arrowes, euen bitter words.

4 That they may priuily ſhoot at him that is perfect: ſuddenly doe they hit him, and feare not.

5 They courage themſelues in miſchiefe: and commune among themſelues how they may lay ſnares, and ſay that no man ſhall ſee them.

6 They imagine wickedneſſe, & practiſe it: that they keepe ſecret among themſelues, euery man in the deepe of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhalbe wounded.

8 Yea, their owne tongues ſhall make them fall: inſomuch that whoſo ſeeth them, ſhall laugh them to ſcorne.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceiue that it is his worke.

10 The righteous ſhal reioyce in the Lord, & put his truſt in him: and all they that are true of heart ſhall be glad.

Te decet hymnus. Pſal. 65.

THou, O God, art prayſed in Sion: and vnto thee ſhall the vow bee performed in Hieruſalem.

Euening prayer.

2 Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

3 My miſdeeds preuaile againſt mee: O be thou mercifull vnto our ſinnes.

4 Bleſſed is the man whom thou chuſeſt, & receiueſt vnto thee: hee ſhall dwell in thy Court, and ſhall bee ſatiſfied with the pleaſures of thy houſe, euen of thy holy Temple.

5 Thou ſhalt ſhew vs wonderfull things in thy righteouſneſſe, O God of our ſaluation: thou ẏ art the hope of all the ends of the earth, & of them that remaine in the broad Sea.

6 Which in his ſtrength ſetteth faſt the mountaines: and is girded about with power.

7 Which ſtilleth the raging of the Sea: and the noyſe of his waues, and the madneſſe of his people.

8 They alſo that dwell in the vttermoſt parts of the earth, ſhalbe afraid at thy tokens: thou that makeſt the outgoings of the morning and euening to prayſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The riuer of God is full of water: thou prepareſt their corne, for ſo thou prouideſt for the earth.

11 Thou watereſt her furrowes, thou ſendeſt raine into the little valleyes thereof: thou makeſt it ſoft with the drops of raine, and bleſſeſt the increaſe of it.

12 Thou crowneſt the yeare with thy goodneſſe: and thy cloudes drop fatneſſe.

13 They ſhall drop vpon the dwellings of the wildernes: and the little hilles ſhall reioyce on euery ſide.

14 The folds ſhalbe full of ſheepe: the valleyes alſo ſhall ſtand ſo thicke with corne, that they ſhall laugh and ſing.

Iubilate Deo. Pſal. 66.

O Be ioyfull in God all yee lands: ſing prayſes vnto the honour of his Name, make his prayſe to bee glorious.

2 Say vnto God, O how wonderfull art thou in thy

workes: through the greatneſſe of thy power ſhall thine enemies bee found liars vnto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and prayſe thy Name.

4 O come hither, & behold the wokes of God: how wonderfull he is in his doing toward the children of men.

5 Hee turned the Sea into dry land: ſo that they went through the water on foote, there did we reioyce thereof.

6 Hee ruleth with his power for euer, his eyes behold the people: and ſuch as will not beleeue, ſhall not bee able to exalt themſelues.

7 O prayſe our God (yee people:) and make the voyce of his prayſe to bee heard.

8 Which holdeth our ſoule in life: and ſuffereth not our feete to ſlip.

9 For thou, O God, haſt proued vs: thou alſo haſt tried vs, like as ſiluer is tried.

10 Thou broughteſt vs into the ſnare: and layedſt trouble vpon our loynes.

11 Thou ſufferedſt men to ride ouer our heads: we went thorow fire & water, & ỹ broughteſt vs into a wealthy place.

12 I will goe into thy houſe with burnt offerings: and will pay thee my vowes which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither and hearken all yee that feare God: and I will tell you what hee hath done for my ſoule.

15 I called vnto him with my mouth: and gaue him prayſes with my tongue.

16 If I encline vnto wickedneſſe with my heart: the Lord will not heare mee.

17 But God hath heard mee: and conſidered the voyce of my prayer.

18 Prayſed bee God which hath not caſt out my prayer: nor turned his mercie from mee.

Deus miſereatur. Pſal. 67.

GOd be mercifull vnto vs, and bleſſe vs: and ſhew vs the light of thy countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpon earth : thy ſauing health among all Nations.

3 Let the people prayſe thee, O God : yea let all the people prayſe thee.

4 O let the Nations reioyce and bee glad : for thou ſhalt iudge the folke righteouſly, & gouern yͤ Nations vpon earth.

5 Let the people prayſe thee, O GOD : let all the people prayſe thee.

6 Then ſhall the earth bring forth her increaſe: and God, euen our owne God ſhall giue vs his bleſſing.

7 God ſhall bleſſe vs : and all the ends of the world ſhall feare him.

Exurgat Deus. Pſal. 68.

Morning prayer.

LEt God ariſe, and let his enemies bee ſcattered : let them alſo that hate him, flee before him.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou driue them away : and like as waxe melteth at the fire, ſo let the vngodly periſh at the preſence of God.

3 But let the righteous bee glad and reioyce before God: let them alſo be merry and ioyfull.

4 O ſing vnto God, & ſing prayſes vnto his Name : magnifie him that rideth vpon the heauens, as it were vpon an horſe, prayſe him in his Name, yea, and reioyce before him.

5 Hee is a father of the fatherleſſe, and defendeth the cauſe of the widdowes : euen God in his holy habitation.

6 Hee is the God that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captiuitie : but letteth the runnagates continue in ſcarceneſſe.

7 O God, when thou wenteſt foorth before the people : when thou wenteſt thorow the wilderneſſe.

8 The earth ſhooke, and the heauens dropped at the preſence of God : euen as Sinai alſo was moued at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine vpon thine inheritance : and refreſhedſt it when it was weary.

10 Thy Congregation ſhall dwell therein : for thou, O God, haſt of thy goodneſſe prepared for the poore.

11 The Lord gaue the word : great was the company of the Preachers.

12 Kings with their armies did flee and were diſcomfited: and they of the houſhold diuided the ſpoile.

13 Though yee haue lien among the pots, yee ſhall be as the wings of a doue: that is couered with ſiluer wings, and her feathers like gold.

14 When the Almighty ſcattered Kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill: euen an hie hill as the hill of Baſan.

16 Why hop yee ſo yee hie hilles? this is Gods hill, in the which it pleaſeth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twentie thouſand, euen thouſands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou haſt led captiuity captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Prayſed be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth ſaluation: God is the Lord by whom wee eſcape death.

21 God ſhall wound the head of his enemies: & the hairy ſcalpe of ſuch a one as goeth on ſtill in his wickedneſſe.

22 The Lord hath ſaid, I will bring my people againe, as I did from Baſan: mine owne will I bring againe, as I did ſometime from the deepe of the Sea.

23 That thy foote may bee dipped in the bloud of thine enemies: and that the tongue of thy dogs may bee red through the ſame.

24 It is well ſeene, O God, how thou goeſt: how thou my God and King goeſt in the Sanctuary.

25 The ſingers goe before, the minſtrels follow after: in the midſt are the damoſels playing with the timbrels.

26 Giue thankes, O Iſrael, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their counſell: the Princes of Zabulon, and the Princes of Nepthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in vs.

29 For thy Temples ſake at Hieruſalem: ſo ſhall Kings bring preſents vnto thee.

30 When the company of the ſpeare-men, and multitude of the mighty are ſcattered abroad among the beaſts of the people, (ſo that they humbly bring pieces of ſiluer:) and when he hath ſcattered the people that delight in warre.

31 Then ſhall the Princes come out of Egypt: the Morians land ſhall ſoone ſtretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O ſing prayſes vnto the Lord.

33 Which ſitteth in the heauens ouer all from the beginning: lo, he doth ſend out his voice, yea, & that a mighty voice.

34 Aſcribe ye the power to God ouer Iſrael: his worſhip and ſtrength is in the cloudes.

35 O God, wonderfull art thou in thy holy places: euen the God of Iſrael, he will giue ſtrength and power vnto his people, bleſſed be God.

Salvum me fac. Pſal. 69.

SAue me, O God: for the waters are come in, euen vnto my ſoule. Euening prayer.

2 I ſtick faſt in the deepe myre where no ground is: I am come into deepe waters, ſo that the floods runne ouer me.

3 I am wearie of crying, my throat is drie: my ſight faileth me for wayting ſo long vpon my God.

4 They that hate me without a cauſe, are moe then the hayres of my head: they that are mine enemies, and would deſtroy me guiltleſſe, are mightie.

5 I paide them the things that I neuer tooke: God, thou knoweſt my ſimpleneſſe, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſtes, be aſhamed for my cauſe: let not thoſe that ſeeke thee be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren: euen an alient vnto my mothers children.

9 For the zeale of thy houſe hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chaſtened my ſelfe with faſting: and that was turned to my reproofe.

11 I put on ſackcloth alſo: and they ieſted vpon me.

12 They that ſit in the gate ſpeake againſt me: and the drunkards make ſongs vpon me.

13 But Lord I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy ſaluation.

15 Take me out of the myre, that I ſinke not: oh let me be deliuered from them that hate mee, and out of the deepe waters.

16 Let not the waterflood drowne me, neither let the deep ſwallow me vp: and let not the pit ſhut her mouth vpon me.

17 Heare mee, O Lord, for thy louing kindneſſe is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy ſeruant, for I am in trouble: oh haſte thee, and heare me.

19 Draw nigh vnto my ſoule, and ſaue it: oh deliuer me, becauſe of mine enemies.

20 Thou haſt knowen my reproofe, my ſhame, and my diſhonour: mine aduerſaries are all in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heauineſſe: I looked for ſome to haue pitie on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirſty, they gaue me vinegar to drinke.

23 Let their table be made a ſnare to take themſelues withall: and let the things that ſhould haue beene for their wealth, be vnto them an occaſion of falling.

24 Let their eyes be blinded that they ſee not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull diſpleaſure take hold of them.

26 Let their habitation be voyde: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten : and they talke how they may vexe them whom thou haſt wounded.

28 Let them fall from one wickedneſſe to another : and not come into thy righteouſneſſe.

29 Let them be wiped out of the booke of the liuing : and not be written among the righteous.

30 As for me; when I am poore and in heauineſſe : thy helpe, O God, ſhall lift me vp.

31 I will praiſe the Name of God with a Song : and magnifie it with thankeſgiuing.

32 This alſo ſhall pleaſe the Lord : better then a bullocke that hath hornes and hoofes.

33 The humble ſhall conſider this, and be glad : ſeeke yee after God, and your ſoule ſhall liue.

34 For the Lord heareth the poore : and deſpiſeth not his priſoners.

35 Let heauen and earth prayſe him : the Sea and all that mooueth therein.

36 For God will ſaue Sion, and build the Cities of Iuda : that men may dwell there, and haue it in poſſeſſion.

37 The poſterity alſo of his ſeruants ſhal inherite it : and they that loue his Name ſhall dwell therein.

Deus in adiutorium. Pſal. 70.

HAſte thee, O God, to deliuer me : make haſte to helpe me, O Lord.

2 Let them be aſhamed and confounded that ſeeke after my ſoule : let them be turned backward and put to confuſion that wiſh me euill.

3 Let them for their reward be ſoone brought to ſhame : that cry ouer me, There, there.

4 But let all thoſe that ſeeke thee, be ioyfull, and glad in thee : and let all ſuch as delight in thy ſaluation, ſay alway, The Lord be prayſed.

5 As for me, I am poore and in miſerie : haſte thee vnto me, O God.

6 Thou art my helper and my redeemer : O Lord, make no long tarying.

In te Domine ſperaui. Pſal. 71.

Morning prayer.

IN thee, O Lord, haue I put my truſt, let me neuer be put to confuſion: but rid me, and deliuer mee in thy righteouſneſſe, incline thine eare vnto me, and ſaue mee.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to helpe me, for thou art my houſe of defence, and my caſtle.

3 Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bin holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my prayſe ſhall be alway of thee.

6 I am become as it were a monſter vnto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy prayſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeake againſt me, and they that lay waite for my ſoule, take their counſaile together, ſaying: God hath forſaken him, perſecute him and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haſte thee to helpe me.

11 Let them be confounded and periſh, that are againſt my ſoule: let them be couered with ſhame and diſhonour that ſeeke to doe me euill.

12 As for mee, I will patiently abide alway: and will prayſe thee more and more.

13 My mouth ſhall daily ſpeake of thy righteouſneſſe and ſaluation: for I know no end thereof.

14 I will goe forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

15 Thou, O God, haſt taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forſake me not, O God, in mine olde age, when I am

gray headed: vntill I haue ſhewed thy ſtrength vnto this generation, & thy power to all them that are yet for to come.

17 Thy righteouſnes, O God, is very high, & great things are they that thou haſt done: O God, who is like vnto thee?

18 O what great troubles and aduerſities haſt thou ſhewed me? and yet didſt thou turne and refreſh me: yea, and broughteſt me from the deepe of the earth againe.

19 Thou haſt brought me to great honour: and comforted me on euery ſide.

20 Therefore will I prayſe thee and thy faithfulneſſe, O God, playing vpon an inſtrument of muſicke: vnto thee will I ſing vpon the Harpe, O thou Holy one of Iſrael.

21 My lips will be faine when I ſing vnto thee: and ſo will my ſoule whom thou haſt deliuered.

22 My tongue alſo ſhall talke of thy righteouſneſſe all the day long: for they are confounded and brought vnto ſhame, that ſeeke to doe me euill.

Deus iudicium. Pſal. 72.

GIue the King thy Iudgements, O God: and thy righteouſneſſe vnto the Kings ſonne.

2 Then ſhall he iudge the people according vnto right: and defend the poore.

3 The mountaines alſo ſhall bring peace: and the little hills righteouſneſſe vnto the people.

4 He ſhall keepe the ſimple folke by their right: defend the children of the poore, and puniſh the wrong doer.

5 They ſhall feare thee as long as the Sunne & Moone endureth: from one generation to another.

6 He ſhall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the Moone endureth.

8 His dominion ſhall be alſo from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wilderneſſe ſhall kneele before him: his enemies ſhall licke the duſt.

10 The Kings of Tharſis and of the Iles ſhall giue preſents: the Kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall downe before him: all Nations ſhall doe him ſeruice.

12 For he ſhall deliuer the poore when he crieth: the needie alſo, and him that hath no helper.

13 Hee ſhall be fauourable to the ſimple and needy: and ſhall preſerue the ſoules of the poore.

14 He ſhall deliuer their ſoules from falſhood and wrong: and deare ſhall their blood be in his ſight.

15 Hee ſhall liue, and vnto him ſhall be giuen of the gold of Arabia: prayer ſhall be made euer vnto him, and daily ſhall he bee prayſed.

16 There ſhall be an heape of corne in the earth high vpon the hills: his fruit ſhall ſhake like Libanus, & ſhall be greene in the citie, like graſſe vpon the earth.

17 His Name ſhall endure for euer, his Name ſhal remaine vnder the Sunne among the poſterities: which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, euen the God of Iſrael: which onely doth wondrous things.

19 And bleſſed be the Name of his Maieſtie for euer: and all the earth ſhall be filled with his Maieſtie, Amen, Amen.

Quàm bonus Iſrael. Pſal. 73.

Euening prayer.

TRuly God is louing vnto Iſrael: euen vnto ſuch as are of a cleane heart.

2 Neuertheleſſe, my feete were almoſt gone: my treadings had welnigh ſlipt.

3 And why? I was grieued at the wicked: I do alſo ſee the vngodly in ſuch proſperitie.

4 For they are in no perill of death: but are luſtie and ſtrong.

5 They come in no miſfortune like other folke: neyther are they plagued like other men.

6 And this is the cauſe that they be ſo holden with pride: and ouerwhelmed with crueltie.

7 Their eyes ſwell with fatneſſe: and they doe euen what they luſt.

8 They corrupt other, and ſpeake of wicked blaſphemy: their talking is againſt the moſt Higheſt.

9 For they ſtretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout ſucke they no ſmall aduantage.

Tuſh, ſay they, how ſhould God perceiue it: Is there knowledge in the moſt Higheſt?

12 Lo, theſe are the vngodly, theſe proſper in the world, and theſe haue riches in poſſeſſion: and I ſayd, Then haue I cleanſed my heart in vaine, & waſhed mine hands in innocency.

13 All the day long haue I beene puniſhed: and chaſtened euery morning.

14 Yea, and I had almoſt ſayd euen as they: but loe, then ſhould I haue condemned the generation of thy children.

15 Then thought I to vnderſtand this: but it was too hard for me,

16 Untill I went into the Sanctuarie of God: then vnderſtood I the end of theſe men.

17 Namely, how thou doeſt ſet them in ſlippery places: and caſteſt them downe, and deſtroyeſt them.

18 O how ſuddenly doe they conſume, periſh, and come to a fearefull end!

19 Yea, euen like as a dreame when one awaketh: ſo ſhalt thou make their image to vaniſh out of the Citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So fooliſh was I, and ignorant: euen as it were a beaſt before thee.

22 Neuertheleſſe, I am alway by thee: for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I deſire in compariſon of thee.

25 My fleſh & my heart faileth: but God is the ſtrength of my heart, and my portion for euer.

26 For loe, they that forſake thee ſhall periſh: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeake of all thy workes in the gates of the daughter of Sion.

O God, wherefore art thou abſent from vs ſo long: why is thy wrath ſo hot againſt the ſheepe of thy paſture?

2 O thinke vpon the Congregation : whom thou haſt purchaſed and redeemed of old.

3 Thinke vpon the tribe of thine inheritance : and mount Sion wherein thou haſt dwelt.

4 Lift vp thy feete, that thou mayeſt vtterly deſtroy euery enemie : which hath done euill in thy Sanctuarie.

5 Thine aduerſaries roare in the mids of the Congregations : and ſet vp their banners for tokens.

6 Hee that hewed timber afore out of the thicke trees : was knowen to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof : with axes and hammers.

8 They haue ſet fire vpon thy holy places : and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they ſaid in their hearts, Let vs make hauocke of them altogether : thus haue they burnt vp all the houſes of God in the land.

10 We ſee not our tokens, there is not one Prophet more : no not one is there among vs that vnderſtandeth any more.

11 O God, how long ſhal the aduerſarie do this diſhonor : how long ſhall the enemie blaſpheme thy Name, for euer?

12 Why withdraweſt thou thy hand : why pluckeſt not thou thy right hand out of thy boſome to conſume the enemy?

13 For God is my King of olde : the helpe that is done vpon earth, he doth it himſelfe.

14 Thou diddeſt diuide the ſea through thy power : thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Liuiathan in pieces : and gaueſt him to be meate for the people in the wilderneſſe.

16 Thou broughteſt out fountaines and waters out of the hard rockes : thou driedſt vp mightie waters.

17 The day is thine, and the night is thine : thou haſt prepared the light and the Sunne.

18 Thou haſt ſet all the borders of the earth : thou haſt made Summer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked : and how the fooliſh people hath blaſphemed thy Name.

20 O deliuer not the ſoule of thy Turtle doue vnto the multitude of the enemies : and forget not the Con-

gregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkeneſſe, and cruell habitations.

22 O let not the ſimple goe away aſhamed: but let the poore and needy giue prayſe vnto thy Name.

23 Ariſe, O God, maintaine thine owne cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee, increaſeth euer more and more.

Confitebimur tibi. Pſal. 75.

Morning prayer.

VNto thee, O God, doe wee giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name alſo is ſo nigh: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I ſhall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I ſaid vnto the fooles, Deale not ſo madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and ſpeake not with a ſtiffe necke.

7 For promotion commeth neither from the Eaſt nor from the Weſt: nor yet from the South.

8 And why? God is the Iudge: he putteth downe one, and ſetteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the ſame.

10 As for the dregs thereof: all the vngodly of the earth ſhall drinke them, and ſucke them out.

11 But I will talke of the God of Iacob: and prayſe him for euer.

12 All the hornes of the vngodly alſo will I breake: and the hornes of the righteous ſhall be exalted.

Notus in Iudæa. Pſal. 76.

IN Iurie is God knowne: his Name is great in Iſrael.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bow: the ſhield, the ſword, and the whole battell.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proude are robbed, they haue ſlept their ſleepe: and all the men whoſe handes were mightie haue found nothing.

6 At thy rebuke, O God of Iacob: both the charet and horſe are fallen.

7 Thou, euen thou art to be feared: and who may ſtand in thy ſight when thou art angry?

8 Thou diddeſt cauſe thy iudgement to be heard from heauen: the earth trembled and was ſtill.

9 When God aroſe to iudgement: and to helpe all the meeke vpon earth.

10 The fierceneſſe of man ſhall turne to thy prayſe: and the fierceneſſe of them ſhalt thou refraine.

11 Promiſe vnto the Lord your God, and keepe it, all yee that be round about him: bring preſents vnto him that ought to be feared.

12 Hee ſhall refraine the ſpirit of Princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Pſal. 77.

I will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he ſhall hearken vnto me.

2 In yͤ time of my trouble I ſought the Lord: my ſore ran and ceaſed not, in the night ſeaſon my ſoule refuſed comfort.

3 When I am in heauineſſe I will thinke vpon God: when my heart is vexed I will complaine.

4 Thou holdeſt mine eyes waking: I am ſo feeble that I cannot ſpeake.

5 I haue conſidered the dayes of olde: and the yeres that are paſt.

6 I call to remembrance my ſong: and in the night I commune with mine owne heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promiſe come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he ſhut vp his louing kindneſſe in diſpleaſure?

10 And I ſaid, It is mine owne infirmitie: but I will re-

member the yeares of the right hand of the moſt higheſt.

11 I will remember the workes of the Lord: and call to minde thy wonders of old time.

12 I will thinke alſo of all thy workes: and my talking ſhall be of thy doings.

13 Thy way, O God is holy: who is ſo great a God as our God?

14 Thou art the God that doeth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily deliuered thy people: euen the ſonnes of Iacob and Ioſeph.

16 The waters ſaw thee, O God, the waters ſawe thee, and were afraid: the depthes alſo were troubled.

17 The clouds powred out water, the ayre thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings ſhone vpon the ground, the earth was moued, and ſhooke withall.

19 Thy way is in the ſea, and thy pathes in the great waters: and thy footſteps are not knowen.

20 Thou leddeſt thy people like ſheepe: by the hand of Moſes and Aaron.

Attendite popule. Pſal. 78.

Euening prayer.

Heare my Law, O my people: encline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard ſentences of old.

3 Which we haue heard and knowen: and ſuch as our fathers haue told vs.

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderfull workes that he hath done.

5 He made a couenant with Iacob, & gaue Iſrael a Law: which he commanded our forefathers to teach their children.

6 That their poſteritie might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might ſhew their children the ſame.

8 That they might put their truſt in God: and not to forget

get the workes of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithleſſe and ſtubborne generation : a generation that ſet not their heart aright, and whoſe ſpirit cleaueth not ſtedfaſtly vnto God.

10 Like as the children of Ephraim : which being harneſſed and carrying bowes, turned themſelues backe in the day of battell.

11 They kept not the couenant of God : and would not walke in his Law.

12 But forgate what hee had done : and the wonderfull worke that he had ſhewed for them.

13 Maruellous things did hee in the ſight of our forefathers in the land of Egypt : euen in the field of Zoan.

14 He diuided the Sea, and let them goe through : he made the waters to ſtand on a heape.

15 In the day time alſo he led them with a cloud : and all the night through with a light fire.

16 He claue the hard rocks in the wilderneſſe : & gaue them drinke thereof, as it had beene out of the great depth.

17 He brought waters out of the ſtonie rocke : ſo that it guſhed out like the riuers.

18 Yet for all this they ſinned more againſt him : and prouoked the moſt Higheſt in the wilderneſſe.

Euening prayer.

19 They tempted God in their hearts : & required meate for their luſt.

20 They ſpake againſt God alſo, ſaying : Shal God prepare a table in the wilderneſſe?

21 He ſmote the ſtony rocke indeed, that the water guſhed out, and the ſtreames flowed withall : but can he giue bread alſo, or prouide fleſh for his people?

22 When the Lord heard this, hee was wroth : ſo the fire was kindled in Jacob, and there came vp heauy diſpleaſure againſt Iſrael.

23 Becauſe they beleeued not in God : and put not their truſt in his helpe.

24 So he commanded the cloudes aboue : and opened the doores of heauen.

25 He rained downe Manna alſo vpon them for to eate : and gaue them food from heauen.

26 So man did eate Angels foode: for he ſent them meate enough.

27 He cauſed the Eaſt wind to blow vnder heauen: & through his power he brought in the Southweſt winde.

28 He rained fleſh vpon them as thicke as duſt: and feathered foules like as the ſand of the ſea.

29 Hee let it fal among their tents: euen round about their habitation.

30 So they did eate & were wel filled, for he gaue them their owne deſire: they were not diſappointed of their luſt.

31 But while the meate was yet in their mouthes, the heauy wrath of God came vpō them, & ſlew ẏ wealthieſt of them: yea, and ſmote downe the choſen men that were in Iſrael.

32 But for all this they ſinned yet more: and beleeued not his wondrous workes.

33 Therefore their dayes did he conſume in vanitie: and their yeares in trouble.

34 When he ſlew them, they ſought him: and turned them early, and enquired after God.

35 And they remembred, that God was their ſtrength: and that the high God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and diſſembled with him in their tongue.

37 For their heart was not whole with him: neither continued they ſtedfaſt in his couenant.

38 But hee was ſo mercifull that hee forgaue their miſdeeds: and deſtroyed them not.

39 Yea many a time turned he his wrath away: & would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh: & that they were euen a winde that paſſeth away, & commeth not againe.

41 Many a time did they prouoke him in the wilderneſſe: and grieued him in the deſert.

42 They turned backe and tempted God: and moued the holy One in Iſrael.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: ſo that they might not drinke of the riuers.

46 He ſent lice among them, and deuoured them vp: and frogs to deſtroy them.

47 He gaue their fruite vnto the Caterpiller: and their labour vnto the Graſhopper.

48 He deſtroyed their Vines with haileſtones: and their Mulberry trees with the froſt.

49 He ſmote their Cattell alſo with haileſtones: and their flockes with hote thunderbolts.

50 He caſt vpon them the furiouſneſſe of his wrath, anger, diſpleaſure, and trouble: and ſent euill angels among them.

51 He made a way to his indignation, and ſpared not their ſoule from death: but gaue their life ouer to the peſtilence.

52 And ſmote all the firſt borne in Egypt: the moſt principall and mightieſt in the dwellings of Ham.

53 But as for his owne people, hee led them foorth like ſheepe: and carried them in the wilderneſſe like a flocke.

54 He brought them out ſafely, that they ſhould not feare: and ouerwhelmed their enemies with the ſea.

55 And brought thē within ẏ borders of his ſanctuarie: euen to his mountaine, which he purchaſed with his right hand.

56 Hee caſt out the heathen alſo before them: cauſed their lande to be diuided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his teſtimonies.

58 But turned their backes, and fell away like their forefathers: ſtarting aſide like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to diſpleaſure with their images.

60 When God heard this, he was wroth: and tooke ſore diſpleaſure at Iſrael.

61 So that he forſooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer alſo vnto the ſword: and was wroth with his inheritance.

64 The fire conſumed their young men : and their maydens were not giuen in marriage.

65 Their Prieſts were ſlaine with the ſword : and there were no widowes to make lamentation.

66 So the Lord awaked as one out of ſleepe : and like a gyant refreſhed with wyne.

67 He ſmote his enemies in the hinder parts : & put them to a perpetuall ſhame.

68 He refuſed the tabernacle of Ioſeph : and choſe not the tribe of Ephraim.

69 But choſe the tribe of Iuda : euen the hill of Sion, which he loued.

70 And there he builded his temple on high : & laid ẏ foundation of it like the ground which he hath made continually.

71 He choſe Dauid alſo his ſeruant : and tooke him away from the ſheepefolds.

72 As he was following the Ewes great with yong ones, he tooke him : that he might feed Iacob his people, & Iſrael his inheritance.

73 So he fed them with a faithfull and true heart : & ruled them prudently with all his power.

Deus venerunt. Pſal. 79.

O God, the heathen are come into thine inheritance : thy holy Temple haue they defiled, and made Ieruſalem an heape of ſtones.

Morning prayer.

2 The dead bodies of thy ſeruants haue they giuen to be meate vnto the foules of the ayre : and the fleſh of thy ſaints vnto the beaſts of the land.

3 Their blood haue they ſhed like water on euery ſide of Ieruſalem : and there was no man to bury them.

4 We are become an open ſhame to our enemies : a very ſcorne and deriſion vnto them that are round about vs.

5 Lord how long wilt thou be angry : ſhall thy iealouſie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee : and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iacob : and layde waſte his dwelling place.

8 O remember not our old ſinnes, but haue mercy vpon vs, and that ſoone : for we are come to great miſery.

9 Helpe vs, O God of our ſaluation, for the glory of thy Name : O deliuer vs, and be mercifull vnto our ſinnes for thy Names ſake.

10 Wherefore doe the Heathen ſay : where is now their God?

11 O let the vengeance of thy ſeruants blood that is ſhed : be openly ſhewed vpon the heathen in our ſight.

12 O let the ſorrowfull ſighing of the priſoners come before thee : according to the greatneſſe of thy power preſerue thou thoſe that are appointed to die.

13 And for the blaſphemie wherewith our neighbours haue blaſphemed thee : reward thou them, O Lord, ſeuen fold into their boſome.

14 So we that be thy people, and ſheepe of thy paſture, ſhall giue thee thankes for euer : and will alway be ſhewing forth thy praiſe from generation to generation.

Qui regis Iſrael. Pſal. 80.

HEare, O thou Shepheard of Iſrael, thou that leadeſt Ioſeph like a ſheepe : ſhew thy ſelfe alſo thou that ſitteſt vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manaſſes : ſtirre vp thy ſtrength, and come and helpe vs.

3 Turne vs againe, O God : ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſtes : how long wilt thou be angry with thy people that prayeth.

5 Thou feedeſt them with the bread of teares : and giueſt them plenteouſneſſe of teares to drinke.

6 Thou haſt made vs a very ſtrife vnto our neighbours : and our enemies laugh vs to ſcorne.

7 Turne vs againe, thou God of hoſts : ſhew the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a Vine out of Egypt : thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roome for it : and when it had taken roote, it filled the land.

10 The hills were couered with the ſhadow of it : and the

boughes thereof were like the goodly Cedar trees.

11 Shee ſtretched out her branches vnto the Sea: and her boughes vnto the Riuer.

12 Why haſt thou then broken downe her hedge: that all they that goe by, plucke off her grapes?

13 The wilde Boare out of the wood doeth roote it vp: and the wilde beaſts of the field deuoure it.

14 Turne thee againe, thou God of hoſtes, looke downe from heauen: behold, and viſit this Vine;

15 And the place of the vineyard that thy right hand hath planted: & the branch that thou madeſt ſo ſtrong for thy ſelfe.

16 It is burnt with fire, and cut downe: and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the ſonne of man, whom thou madeſt ſo ſtrong for thine owne ſelfe.

18 And ſo will not we goe backe from thee: O let vs liue, and wee ſhall call vpon thy Name.

19 Turne vs againe, O Lord God of hoſtes: ſhew the light of thy countenance, and wee ſhall be whole.

Exultate Deo. Pſal. 81.

SIng wee merily vnto God our ſtrength: make a cheerefull noyſe vnto the God of Jacob.

2 Take the Pſalme, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blow vp the Trumpet in the new Moone: euen in the time appointed, and vpon our ſolemne feaſt day.

4 For this was made a ſtatute for Iſrael: and a Law of the God of Jacob.

5 This hee ordayned in Joſeph for a teſtimonie: when hee came out of the land of Egypt, and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burthen: and his hands were deliuered from making the pots.

7 Thou calledſt vpon mee in troubles, and I deliuered thee: and heard thee, what time as the ſtorme fell vpon thee.

8 I proued thee alſo: at the waters of ſtrife.

9 Heare, O my people, and I will aſſure thee, O Iſrael: if thou wilt hearken vnto mee.

10 There ſhall no ſtrange god bee in thee : neither ſhalt thou worſhip any other god.

11 I am the Lord thy God which brought thee out of the land of Egypt : open thy mouth wide, and I ſhall fill it.

12 But my people would not heare my voyce : and Iſrael would not obey me.

13 So I gaue them vp vnto their owne hearts luſt : and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me : for if Iſrael had walked in my wayes,

15 I ſhould ſoone haue put downe their enemies : and turned my hand againſt their aduerſaries.

16 The haters of the Lord ſhould haue beene found lyars : but their time ſhould haue endured for euer.

17 Hee ſhould haue fed them alſo with the fineſt wheate floure : and with hony out of the ſtony rocke ſhould I haue ſatiſfied thee.

Deus ſtetit. Pſal. 82.

Euening prayer.

GOd ſtandeth in the congregation of Princes : hee is a Iudge among gods.

2 How long will yee giue wrong iudgement : and accept the perſons of the vngodly?

3 Defend the poore and fatherleſſe : ſee that ſuch as be in neede and neceſſitie, haue right.

4 Deliuer the outcaſt and poore : ſaue them from the hand of the vngodly.

5 They will not bee learned nor vnderſtand, but walke on ſtill in darkeneſſe : all the foundations of the earth be out of courſe.

6 I haue ſayd, Yee are gods : and yee all are children of the moſt higheſt.

7 But yee ſhall die like men : & fall like one of the Princes.

8 Ariſe, O God, and iudge thou the earth : for thou ſhalt take all Heathen to thine inheritance.

Deus quis ſimilis? Pſal. 83.

HOlde not thy tongue, O God, keepe not ſtill ſilence : refraine not thy ſelfe, O God.

2 For loe, thine enemies make a murmuring : and they that hate thee, haue lift vp their head.

3 They haue imagined craftily againſt thy people : and taken counſell againſt thy ſecret ones.

4 They haue ſayd, Come, and let vs roote them out, that they be no more a people : and that the name of Iſrael may be no more in remembrance.

5 For they haue caſt their heads together with one conſent : and are confederate againſt thee.

6 The Tabernacles of the Edomites, and the Iſmaelites : the Moabites, and the Hagarenes.

7 Gebal, and Ammon, and Amalech : the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is ioyned vnto them : and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites : vnto Siſera, and vnto Iabin, at the brooke of Kiſon.

10 Which periſhed at Endor : and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb : yea, make all their Princes like as Zeba and Salmana.

12 Which ſay, Let vs take to our ſelues : the houſes of God in poſſeſſion.

13 O my God, make them like vnto a wheele : and as the ſtubble before the winde.

14 Like as the fire that burneth vp the wood : and as the flame that conſumeth the mountaines.

15 Perſecute them euen ſo with thy tempeſt : and make them afraid with thy ſtorme.

16 Make their faces aſhamed, O Lord : that they may ſeeke thy Name.

17 Let them bee confounded and vexed euer more and more : let them be put to ſhame and periſh.

18 And they ſhall know that thou (whoſe Name is Iehouah) art onely the moſt highest ouer all the earth.

Quam dilecta. Pſal. 84.

O How amiable are thy dwellings : thou Lord of hoſtes!

2 My ſoule hath a deſire and longing to enter into the Courts of the Lord : my heart and my fleſh reioyce in the liuing God.

3 Yea, the ſparrow hath found her an houſe, and the

ſwallow a neſt, where ſhee may lay her young : euen thy Altars, O Lord of hoſtes, my King and my God.

4 Bleſſed are they that dwell in thy houſe : they will bee alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee : in whoſe heart are thy wayes.

6 Which going thorow the vale of miſerie, vſe it for a well : and the pooles are filled with water.

7 They will goe from ſtrength to ſtrength : and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hoſtes, heare my prayer : hearken, O God of Iacob.

9 Behold, O God our defender : and looke vpon the face of thine Annointed.

10 For one day in thy Courts : is better then a thouſand.

11 I had rather bee a doore-keeper in the houſe of my God : then to dwell in the tents of vngodlineſſe.

12 For the Lord God is a light and defence : the Lord will giue grace and worſhip, and no good thing ſhall he withhold from them that liue a godly life.

13 O Lord God of hoſtes : bleſſed is the man that putteth his truſt in thee.

Benedixiſti Domine. Pſal. 85.

LOrd, thou art become gracious vnto thy land : thou haſt turned away the captiuitie of Iacob.

2 Thou haſt forgiuen the offence of thy people : and couered all their ſinnes.

3 Thou haſt taken away all thy diſpleaſure : and turned thy ſelfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour : and let thine anger ceaſe from vs.

5 Wilt thou be diſpleaſed at vs for euer : and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs : that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord : and grant vs thy ſaluation.

8 I will hearken what the Lord will ſay concerning me : for hee ſhall ſpeake peace vnto his people, and to his Saints, that they turne not againe.

9 For his ſaluation is nigh them that feare him: that glory may dwell in our land.

10 Mercie and trueth are met together: righteouſneſſe and peace haue kiſſed each other.

11 Trueth ſhall flouriſh out of the earth: and righteouſneſſe hath looked downe from heauen.

12 Yea, the Lord ſhall ſhew louing kindneſſe: and our land ſhall giue her increaſe.

13 Righteouſneſſe ſhall goe before him: and hee ſhall direct his going in the way.

Inclina Domine. Pſal. 86.

Morning prayer.

Bow downe thine eare, O Lord, and heare me: for I am poore and in miſerie.

2 Preſerue thou my ſoule, for I am holy: my God ſaue thy ſeruant that putteth his truſt in thee.

3 Bee mercifull vnto mee, O Lord: for I will call daily vpon thee.

4 Comfort the ſoule of thy ſeruant: for vnto thee (O Lord) doe I lift vp my ſoule.

5 For thou Lord art good and gracious: and of great mercie vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of my humble deſires.

7 In the time of my trouble I will call vpon thee: for thou heareſt mee.

8 Among the gods there is none like vnto thee (O Lord) there is not one that can doe as thou doeſt.

9 All Nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorifie thy Name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way O Lord, and I will walke in thy trueth: O knit my heart vnto thee, ÿ I may feare thy Name.

12 I will thanke thee O Lord my God, with all my heart: and will prayſe thy Name for euermore.

13 For great is thy mercy toward mee: and thou haſt deliuered my ſoule from the nethermoſt hell.

14 O God, the proud are riſen againſt mee: and the congregations of naughtie men haue ſought after my ſoule:

and haue not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercie: long ſuffering, plenteous in goodneſſe and trueth.

16 O turne thee then vnto mee, and haue mercie vpon mee: giue thy ſtrength vnto thy ſeruant, and helpe the ſonne of thine handmayd.

17 Shew ſome good token vpon mee for good, that they which hate mee may ſee it, and bee aſhamed: becauſe thou Lord haſt holpen mee, and comforted mee.

Fundamenta eius. Pſal. 87.

Morning prayer.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are ſpoken of thee: thou Citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know mee.

4 Behold yee the Philiſtims alſo: and they of Tyre, with the Morians, loe, there was hee borne.

5 And of Sion it ſhall be reported, that hee was borne in her: and the moſt High ſhall ſtabliſh her.

6 The Lord ſhall rehearſe it when hee writeth vp the people: that hee was borne there.

7 The Singers alſo and Trumpetters ſhall hee rehearſe: all my freſh ſprings ſhall bee in thee.

Domine Deus. Pſal. 88.

O Lord God of my ſaluation, I haue cryed day and night before thee: O let my prayer enter into thy preſence, incline thine eare vnto my calling.

2 For my ſoule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue beene euen as a man that hath no ſtrength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou haſt layd mee in the loweſt pit: in a place of darkeneſſe, and in the deepe.

6 Thine indignation lyeth hard vpon mee: and thou haſt vexed mee with all thy ſtormes.

7 Thou haſt put away mine acquaintance farre from mee: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get foorth.

9 My ſight faileth for very trouble: Lord I haue called daily vpon thee, I haue ſtretched out my hands vnto thee.

10 Doeſt thou ſhew wonders among the dead: or ſhall the dead riſe vp againe and prayſe thee?

11 Shall thy louing kindneſſe bee ſhewed in the graue: or thy faithfulneſſe in deſtruction?

12 Shall thy wonderous workes bee knowen in the darke: and thy righteouſneſſe in the land where all things are forgotten?

13 Unto thee haue I cryed, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoule: and hideſt thou thy face from mee?

15 I am in miſery, and like vnto him that is at the point to die: euen from my youth vp thy terrors haue I ſuffered with a troubled minde.

16 Thy wrathfull diſpleaſure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me daily like water: and compaſſed me together on euery ſide.

18 My louers and friends haſt thou put away from mee: and hid mine acquaintance out of my ſight.

Miſericordias Domini. Pſal. 89.

My ſong ſhall be alway of the louing kindneſſe of the Lord: with my mouth will I euer bee ſhewing thy trueth, from one generation to another.

Euening prayer.

2 For I haue ſayd, mercie ſhall be ſet vp for euer: thy trueth ſhalt thou eſtabliſh in the heauens.

3 I haue made a Couenant with my choſen: I haue ſworne vnto Dauid my ſeruant.

4 Thy ſeede will I ſtabliſh for euer: and ſet vp thy throne from one generation to another.

5 O Lord, the very heauens ſhall prayſe thy wonderous workes: and thy trueth in the Congregation of the Saints.

6 For who is hee among the cloudes: that ſhall bee compared vnto the Lord?

7 And what is hee among the gods : that ſhall bee like vnto the Lord?

8 God is very greatly to bee feared in the counſell of the Saints : & to be had in reuerence of all them ỳ are about him.

9 O Lord God of hoſtes, who is like vnto thee : thy trueth, moſt mightie Lord, is on euery ſide.

10 Thou ruleſt the raging of the Sea : thou ſtilleſt the waues thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it : thou haſt ſcattered thine enemies abroad with thy mightie arme.

12 The heauens are thine, ỳ earth alſo is thine : thou haſt layd the foundation of the round world, & all that therein is.

13 Thou haſt made the North and the South : Tabor and Hermon ſhall reioyce in thy Name.

14 Thou haſt a mightie arme : ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſſe & equitie is the habitation of thy ſeate : mercie and trueth ſhall goe before thy face.

16 Bleſſed is the people, O Lord, that can reioyce in thee : they ſhall walke in the light of thy countenance.

17 Their delight ſhall be daily in thy Name : and in thy righteouſneſſe ſhall they make their boaſt.

18 For thou art the glory of their ſtrength : and in thy louing kindneſſe thou ſhalt lift vp our hornes.

19 For the Lord is our defence : the holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions vnto thy Saints, and ſaydeſt : I haue layd helpe vpon one that is mightie, I haue exalted one choſen out of the people.

21 I haue found Dauid my ſeruant : with my holy Oyle haue I anoynted him.

22 My hand ſhall hold him faſt : and my arme ſhall ſtrengthen him.

23 The enemie ſhall not be able to doe him violence : the ſonne of wickedneſſe ſhall not hurt him.

24 I will ſmite downe his foes before his face : and plague them that hate him.

25 My trueth alſo and my mercie ſhall be with him : and in my Name ſhall his horne be exalted.

26 I will ſet his dominion alſo in the Sea : and his right hand in the flouds.

27 Hee ſhall call mee, Thou art my Father : my God, and my ſtrong ſaluation.

28 And I will make him my firſt borne : higher then the earth.

29 My mercie will I keepe for him for euermore : and my couenant ſhall ſtand faſt with him.

30 His ſeede alſo will I make to endure for euer : and his throne as the dayes of heauen.

31 But if his children forſake my law : and walke not in my iudgements,

32 If they breake my Statutes, and kept not my commandements : I will viſite their offences with the rod, and their ſinne with ſcourges.

33 Neuertheleſſe, my louing kindneſſe will I not vtterly take from him : nor ſuffer my trueth to fayle.

34 My couenant will I not breake, nor alter the thing that is gone out of my lippes : I haue ſworne once by my holineſſe that I will not fayle Dauid.

35 His ſeede ſhall endure for euer : and his ſeate is like as the Sunne before me.

36 Hee ſhall ſtand faſt for euermore as the Moone : and as the faithfull witneſſe in heauen.

37 But thou haſt abhorred and forſaken thine anoynted : and art diſpleaſed at him.

38 Thou haſt broken the couenant of thy ſeruant : and caſt his crowne to the ground.

39 Thou haſt ouerthrowen all his hedges : and broken downe his ſtrong holds.

40 All they that goe by, ſpoile him : and hee is become a rebuke to his neighbours.

41 Thou haſt ſet vp the right hand of his enemies : and made all his aduerſaries to reioyce.

42 Thou haſt taken away the edge of his ſword : and giuen him not victory in the battell.

43 Thou haſt put out his glorie : and caſt his throne downe to the ground.

44 The dayes of his youth haſt thou ſhortned : and

couered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelfe: for euer? and ſhall thy wrath burne like fire?

46 Oh remember how ſhort my time is: wherefore haſt thou made all men, for nought?

47 What man is hee that liueth, and ſhall not ſee death: and ſhall hee deliuer his ſoule from the hand of hell?

48 Lord, where are thy olde louing kindneſſes: which thou ſwareſt vnto Dauid in thy trueth?

49 Remember Lord, the rebuke that thy ſeruants haue: and how I doe beare in my boſome the rebukes of many people.

50 Wherewith thine enemies haue blaſphemed thee, and ſlaundered the footeſteps of thine anoynted: prayſed be the Lord for euermore. Amen. Amen.

Domine refugium, Pſal. 90.

Morning
rayer.

LOrd, thou haſt beene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlaſting, and world without end.

3 Thou turneſt man to deſtruction: againe thou ſayeſt, Come againe yee children of men.

4 For a thouſand yeares in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſuddenly like the graſſe.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp, and withered.

7 For wee conſume away in thy diſpleaſure: and are afrayd at thy wrathfull indignation.

8 Thou haſt ſet our miſdeedes before thee: and our ſecret ſinnes in the light of thy countenance.

9 For when thou art angrie, all our dayes are gone: we bring our yeares to an end, as it were, a tale that is told.

10 The dayes of our age are threeſcore yeeres and ten, and though men bee ſo ſtrong, that they come to foureſcore yeeres: yet is their ſtrength then but labour and ſorrow, ſo ſoone paſſeth it away, and wee are gone.

11 But who regardeth the power of his wrath: for euen

thereafter as a man feareth, ſo is thy diſpleaſure.

12 O teach vs to number our dayes: that wee may apply our hearts vnto wiſedome.

13 Turne thee againe, O Lord, at the laſt: and bee gracious vnto thy ſeruants.

14 O ſatiſfie vs with thy mercie, and that ſoone: ſo ſhall wee reioyce and be glad all the dayes of our life.

15 Comfort vs againe, now after the time that thou haſt plagued vs: and for the yeares wherein wee haue ſuffered aduerſitie.

16 Shew thy ſeruants thy worke: and their children thy glorie.

17 And the glorious Maieſtie of the Lord our God bee vpon vs: proſper thou the worke of our hands vpon vs, O proſper thou our handy worke.

Qui habitat. Pſal. 91.

WHo ſo dwelleth vnder the defence of the moſt High: ſhall abide vnder the ſhadow of the Almightie.

2 I will ſay vnto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliuer thee from the ſnare of the hunter: and from the noyſome peſtilence.

4 Hee ſhall defend thee vnder his wings, and thou ſhalt be ſafe vnder his feathers: his faithfulneſſe and trueth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afrayd for any terrour by night: nor for the arrow that flyeth by day.

6 For the peſtilence that walketh in darkeneſſe: nor for the ſickneſſe that deſtroyeth in the noone day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the vngodly.

9 For thou Lord art my hope: thou haſt ſet thine houſe of defence verie high.

10 There ſhall no euill happen vnto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They ſhall beare thee in their hands: that thou hurt not thy foote againſt a ſtone.

13 Thou ſhalt goe vpon the Lyon and Adder: the yong Lyon and the Dragon ſhalt thou tread vnder thy feete.

14 Becauſe hee hath ſet his loue vpon mee, therefore ſhall I deliuer him: I ſhall ſet him vp, becauſe hee hath knowen my Name.

15 Hee ſhall call vpon mee, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I ſatiſfie him: and ſhew him my ſaluation.

Bonum eſt confiteri. Pſal. 92.

IT is a good thing to giue thankes vnto the Lord: and to ſing prayſes vnto thy Name, O moſt Higheſt.

2 To tell of thy louing kindneſſe early in the morning: and of thy trueth in the night ſeaſon.

3 Vpon an inſtrument of ten ſtrings, and vpon the Lute: vpon a lowd inſtrument, and vpon the Harpe.

4 For thou Lord haſt made mee glad through thy workes: and I will reioyce in giuing prayſe for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwiſe man doeth not well conſider this: and a foole doeth not vnderſtand it.

7 When the vngodly are greene as the graſſe, and when all the workers of wickedneſſe doe flouriſh: then ſhall they bee deſtroyed for euer, but thou Lord art the moſt higheſt for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies ſhall periſh: and all the workers of wickedneſſe ſhall be deſtroyed.

9 But my horne ſhall be exalted like the horne of an Vnicorne: for I am anoynted with freſh oyle.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: & mine eare ſhall heare his deſire of the wicked ẏ riſe vp againſt mee.

11 The righteous ſhall flouriſh like a Palme tree: and ſhall ſpread abroad like a Cedar in Libanus.

12 Such as bee planted in the houſe of the Lord: ſhall flouriſh

floriſh in the Courts of the houſe of our God.

13 They alſo ſhall bring forth more fruite in their age: and ſhall bee fat and well liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no vnrighteouſneſſe in him.

Dominus regnauit. Pſal. xciij.

THe Lord is king, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himſelfe with ſtrength.

Euening prayer.

Hee hath made the round world ſo ſure: that it cannot be mooued.

Euer ſince the world began, hath thy ſeate beene prepared: thou art from euerlaſting.

The floudes are riſen, O Lord, the floudes haue lift vp their voyce: the floods lift vp their waues.

The waues of the ſea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

Thy teſtimonies, O Lord, are very ſure: holineſſe becommeth thine houſe for euer.

Deus vltionum. Pſal. xciiij.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, ſhew thy ſelfe.

2 Ariſe thou Iudge of the world: and reward the proud after their deſeruing.

3 Lord, how long ſhall the vngodly: how long ſhall the vngodly triumph?

4 How long ſhall all wicked doers ſpeake ſo diſdainfully: and make ſuch proud boaſting?

5 They ſmite downe thy people, O Lord: and trouble thine heritage.

6 They murther the widdow and the ſtranger: and put the fatherleſſe to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Iacob regard it.

8 Take heede ye vnwiſe among the people: O ye fooles, when will yee vnderſtand?

9 Hee that planted the eare, ſhall hee not heare: or hee that made the eye, ſhall hee not ſee?

10 Or hee that nurtureth the Heathen: it is hee that

teacheth man knowledge, ſhall not hee puniſh? The Lord knoweth the thoughtes of man: that they are but vaine.

Bleſſed is the man whom thou chaſteneſt (O Lord:) and teacheſt him in thy law.

13 That thou mayeſt giue him patience in time of aduerſitie: vntill the pit be digged vp for the vngodly.

For the Lord will not faile his people: neither will he forſake his inheritance.

Vntill righteouſneſſe turne againe vnto iudgement: all ſuch as be true in heart ſhall follow it.

Who will riſe vp with me againſt the wicked: or who will take my part againſt the euill doers?

If the Lord had not helped me: it had not failed but my ſoule had bene put to ſilence.

But when I ſaid, My foote hath ſlipped: thy mercie (O Lord) held me vp.

In the multitude of the ſorrowes that I had in my heart: thy comforts haue refreſhed my ſoule.

20 Wilt thou haue any thing to doe with the ſtoole of wickedneſſe: which imagineth miſchiefe as a law?

21 They gather them together againſt the ſoule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 Hee ſhall recompence them their wickedneſſe, and deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

Morning prayer.

O Come, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

2 Let vs come before his preſence with thankeſgiuing: and ſhew our ſelues glad in him with Pſalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hilles is his alſo.

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worſhip, and fall downe: and kneele before the Lord our maker.

7 For he is the Lord our God: and wee are the people of his paſture, and the ſheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderneſſe.

9 When your fathers tempted mee: proued mee, and ſaw my workes.

10 Fortie yeeres long was I grieued with this generation, and ſayd: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

11 Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate Domino. Pſal. xcvi.

O Sing unto the Lord a new ſong: ſing unto the Lord all the whole earth.

2 Sing unto the Lord, and prayſe his Name: be telling of his ſaluation from day to day.

3 Declare his honour unto the Heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be prayſed: he is more to be feared then all gods.

5 As for the gods of the Heathen, they be but Idoles: but it is the Lord that made the heauens.

6 Glorie and worſhip are before him: power and honour are in his Sanctuarie.

7 Aſcribe unto the Lord (O yee kinreds of the people:) aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his Courts.

9 O worſhip the Lord in the beautie of holineſſe: let the whole earth ſtand in awe of him.

10 Tell it out among the Heathen, that the Lord is king: and that it is hee which hath made the round world ſo faſt that it cannot bee moued, and how that hee ſhall iudge the people righteouſly.

11 Let the heauens reioyce, and let the earth bee glad: let the ſea make a noyſe, and all that therein is.

Let the field be ioyfull, and all that is in it: then ſhall all the trees of the wood reioyce before the Lord.

For hee commeth, for hee commeth to iudge the earth: and with righteouſneſſe to iudge the world, and the people with his trueth.

Dominus regnauit. Pſal. 97.

The Lord is King, the earth may be glad thereof: yea, the multitude of the iles may be glad thereof.

2 Cloudes and darkeneſſe are round about him: Righteouſneſſe and iudgement are the habitation of his ſeate.

3 There ſhall goe a fire before him: and burne vp his enemies on euery ſide.

4 His lightnings gaue ſhine vnto the world: the earth ſaw it, and was afraid.

5 The hils melted like waxe at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heauens haue declared his righteouſneſſe: and all the people haue ſeene his glory.

7 Confounded be all they that worſhip carued images, and that delight in vaine gods: worſhip him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, becauſe of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, ſee that yee hate the thing which is euill: the Lord preſerueth the ſoules of his Saints, he ſhall deliuer them from the hand of the vngodly.

11 There is ſprung vp a light for the righteous: and ioyfull gladneſſe for ſuch as bee true hearted.

12 Reioyce in the Lord yee righteous: and giue thankes for a remembrance of his holineſſe.

Cantate Domino. Pſal. 98.

ening
ayer.

O Sing vnto the Lord a new ſong: for hee hath done maruellous things.

2 With his owne right hand, and with his holy arme: hath hee gotten himſelfe the victory.

3 The Lord declared his ſaluation: his righteouſneſſe hath he openly ſhewed in the ſight of the Heathen.

4 Hee hath remembred his mercy and trueth toward the

houſe of Iſrael: and all the endes of the world haue ſeene the ſaluation of our God.

Shew your ſelues ioyfull vnto the Lord, all ye landes: ſing, reioyce, and giue thankes.

Prayſe the Lord vpon the Harpe: ſing to the harpe with a Pſalme of thankſgiuing.

7 With Trumpets alſo and Shawmes: O ſhew your ſelues ioyfull before the Lord the King.

8 Let the Sea make a noyſe, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their handes, & let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

With righteouſneſſe ſhall he iudge the world: and the people with equitie.

Dominus regnauit. Pſal. 99.

The Lord is king, be the people neuer ſo vnpatient: he ſitteth betweene the Cherubins, be the earth neuer ſo vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They ſhall giue thankes vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou haſt prepared equitie: thou haſt executed iudgement and righteouſneſſe in Iacob.

O magnifie the Lord our God: and fall downe before his footſtoole, for he is holy.

6 Moſes and Aaron among his Prieſts, and Samuel among ſuch as call vpon his Name: theſe called vpon the Lord, and he heard them.

7 He ſpake vnto them out of the cloudie pillar: for they kept his Teſtimonies, and the Law that he gaue them.

8 Thou heardeſt them (O Lord our God:) thou forgaueſt them, O God, and puniſhedſt their owne inuentions.

9 O magnifie the Lord our God, and worſhip him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Pſal. 100.

O Bee ioyfull in the Lord (all yee lands:) ſerue the Lord with gladneſſe, & come before his preſence with a ſong.

2 Bee yee ſure that the Lord hee is God, it is hee that hath made vs, and not wee our ſelues: wee are his people

and the sheepe of his pasture.

3 O goe your way into his gates with thankesgiuing, and into his Courts with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerlasting: and his truth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall be of mercy and Iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto mee: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I wil not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vpon such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall be my seruant.

10 There shall no deceitfull person dwell in my house: hee that telleth lyes, shall not tarry in my sight.

11 I shall soone destroy all the vngodly ÿ are in the land: that I may root out all wicked doers fro the city of the Lord.

Domine exaudi. Psal. 102.

Morning prayer.

f 112

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me when I call: O heare mee, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wilderneſſe: & like an Owle that is in the deſert.

7 I haue watched, and am euen as it were a ſparrow: that ſitteth alone vpon the houſetop.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are ſworne together againſt me.

9 For I haue eaten aſhes as it were bread: and mingled my drinke with weeping.

10 And that becauſe of thine indignation and wrath: for thou haſt taken me vp, and caſt me downe.

11 My dayes are gone like a ſhadow: and I am withered like graſſe.

12 But thou (O Lord) ſhalt endure for euer: and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy ſeruants thinke vpon her ſtones: and it pitieth them to ſee her in the duſt.

15 The Heathen ſhall feare thy Name, O Lord: and all the Kings of the earth thy Maieſtie.

16 When the Lord ſhall build vp Sion: and when his glory ſhall appeare.

17 When he turneth him vnto the prayer of the poore deſtitute: and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after: and the people which ſhall be borne, ſhall prayſe the Lord.

19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of ſuch as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worſhip at Hieruſalem.

22 When the people are gathered together: and the kingdomes alſo to ſerue the Lord.

23 He brought downe my ſtrength in my iourney: and ſhortned my dayes.

24 But I ſaid, O my God, take me not away in the middeſt of mine age: as for thy yeares, they endure throughout all generations.

25 Thou Lord in the beginning haſt laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They ſhall periſh, but thou ſhalt endure: they all ſhall waxe olde as doeth a garment.

27 And as a veſture ſhalt thou change them, & they ſhall be changed: but thou art the ſame, and thy yeares ſhal not fade.

28 The children of thy ſeruants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

Benedic anima. Pſal. 103.

PRayſe the Lord, O my ſoule: and all that is within me, prayſe his holy Name.

2 Praiſe the Lord, O my ſoule: & forget not all his benefits.

3 Which forgiueth all thy ſinne: and healeth all thine infirmities.

4 Which ſaueth thy life from deſtruction: and crowneth thee with mercy and louing kindneſſe.

5 Which ſatiſfieth thy mouth with good things: making thee yong and luſtie as an Eagle.

6 The Lord executeth righteouſneſſe and iudgement: for all them that are oppreſſed with wrong.

7 He ſhewed his wayes vnto Moſes: his workes vnto the children of Iſrael.

8 The Lord is full of compaſſion and mercie: long ſuffering, and of great goodneſſe.

9 He will not alway be chiding: neither keepeth hee his anger for euer.

10 He hath not dealt with vs after our ſinnes: nor rewarded vs according to our wickedneſſe.

11 For looke how high the heauen is in compariſon of the earth: ſo great is his mercy alſo toward them that feare him.

12 Looke how wide alſo the Eaſt is from the Weſt: ſo farre hath he ſet our ſinnes from vs.

13 Yea, like as a father pitieth his owne children: euen ſo is the Lord mercifull vnto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but duſt.

15 The dayes of man are but as graſſe: for he flouriſheth as a flowre of the field.

16 For aſſoone as the winde goeth ouer it, it is gone: and

the place thereof ſhall know it no more.

17 But the mercifull goodneſſe of the Lord endureth for euer and euer vpon them that feare him : and his righteouſneſſe vpon childrens children.

18 Euen vpon ſuch as keepe his Couenant : and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his ſeate in heauen : and his kingdome ruleth ouer all.

20 O prayſe the Lord, ye Angels of his, yee that excell in ſtrength : yee that fulfill his Commandement, and hearken vnto the voyce of his words.

21 O prayſe the Lord, all ye his hoſtes : ye ſeruants of his that doe his pleaſure.

22 O ſpeake good of the Lord, all yee workes of his, in all places of his dominion : prayſe thou the Lord, O my ſoule.

Benedic anima mea. Pſal. 104.

Euening prayer.

Prayſe the Lord, O my ſoule : O Lord my God, thou art become exceeding glorious, thou art clothed with Maieſtie and honour.

2 Thou deckeſt thy ſelfe with light as it were with a garment : & ſpreadeſt out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters : and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels Spirits : and his miniſters a flaming fire.

5 Hee layde the foundations of the earth : that it neuer ſhould moue at any time.

6 Thou coueredſt it with the deepe like as with a garment : the waters ſtand in the hills.

7 At thy rebuke they flee : at the voyce of thy thunder they are afrayd.

8 They goe vp as high as the hilles, and downe to the valleyes beneath : euen vnto the place which thou haſt appoynted for them.

9 Thou haſt ſet them their bounds, which they ſhall not paſſe : neither turne againe to couer the earth.

10 He ſendeth the ſprings into the riuers : which runne among the hills.

11 All beaſts of the field drinke thereof : and the wilde Aſſes quench their thirſt.

12 Beſides them ſhall the fowles of the ayre haue their habitation : and ſing among the branches.

13 He watereth the hils from aboue : the earth is filled with the fruit of thy workes.

14 Hee bringeth foorth graſſe for the cattell : and greene hearbe for the vſe of men.

15 That he may bring food out of the earth, & wine that maketh glad the heart of man : and oyle to make him a cheerfull countenance, and bread to ſtrengthen mans heart.

16 The trees of the Lord alſo are full of ſap : euen the Cedars of Libanus, which he hath planted.

17 Wherein the birds make their neſts : and the Firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wilde goats : and ſo are the ſtonie rockes for the conies.

19 He appointed the Moone for certain ſeaſons : and the Sunne knoweth his going downe.

20 Thou makeſt darkenes that it might be night : wherein all the beaſts of the forreſt doe moue.

21 The Lions roaring after their prey : doe ſeeke their meate at God.

22 The Sunne ariſeth, and they get them away together : and lay them downe in their dennes.

23 Man goeth foorth to his worke, and to his labour : vntill the euening.

24 O Lord, how manifold are thy workes : in wiſedome haſt thou made them all, the earth is full of thy riches.

25 So is the great and wide Sea alſo : wherein are things creeping innumerable, both ſmall and great beaſts.

26 There goe the ſhips, & there is that Leuiathan : whom thou haſt made to take his paſtime therein.

27 Theſe wait all vpon thee : that thou mayeſt giue them meate in due ſeaſon.

28 When thou giueſt it them, they gather it : and when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled : whē thou takeſt away their breath, they die, & are turned againe to their duſt.

30 When thou letteſt thy breath go forth, they ſhal be made : and thou ſhalt renew the face of the earth.

31 The glorious Maieſtie of the Lord ſhall endure for euer : the Lord ſhall reioyce in his workes.

32 The earth ſhall tremble at the looke of him : if hee doe but touch the hills, they ſhall ſmoake.

33 I will ſing vnto the Lord as long as I liue : I will prayſe my God, while I haue my being.

34 And ſo ſhall my words pleaſe him : my ioy ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the vngodly ſhall come to an end : prayſe thou the Lord, O my ſoule, prayſe the Lord.

Confitemini Domino. Pſal. 105.

O Giue thankes vnto the Lord, & call vpon his Name : tell the people what things he hath done. Morning prayer.

2 O let your ſongs be of him, & prayſe him : and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name : let the heart of them reioice that ſeeke the Lord.

4 Seek the Lord & his ſtrength : ſeeke his face euermore.

5 Remember the marueilous workes that he hath done : his wonders, and the iudgements of his mouth.

6 O yee ſeed of Abraham his ſeruant : ye children of Iacob his choſen.

7 He is the Lord our God : his iudgements are in all the world.

8 He hath been alway mindfull of his couenant and promiſe : that he made to a thouſand generations.

9 Euen the Couenant that he made with Abraham : and the oath that he ſware vnto Iſahac.

10 And appointed the ſame vnto Iacob for a Law : and to Iſrael for an euerlaſting teſtament.

11 Saying, Vnto thee will I giue the land of Chanaan : the lot of your inheritance.

12 When there were yet but a few of them : & they ſtrangers in the land.

13 What time as they went from one Nation to another : from one kingdome to another people.

14 He ſuffered no man to doe them wrong : but reprooued euen Kings for their ſakes.

15 Touch not mine Anoynted : and doe my Prophets no harme.

16 Moreouer he called for a dearth vpon the land : and deſtroyed all the prouiſion of bread.

17 But hee had ſent a man before them : euen Ioſeph which was ſold to be a bond ſeruant.

18 Whoſe feete they hurt in the ſtockes : the yron entred into his ſoule.

19 Vntill the time came that his cauſe was knowen : the word of the Lord tryed him.

20 The King ſent and deliuered him : the Prince of the people let him goe free.

21 Hee made him lord alſo of his houſe : and ruler of all his ſubſtance.

22 That he might informe his Princes after his will : and teach his Senators wiſedome.

23 Iſrael alſo came into Egypt : and Iacob was a ſtranger in the land of Ham.

24 And hee encreaſed his people exceedingly : and made them ſtronger then their enemies.

25 Whoſe heart turned, ſo that they hated his people : and dealt vntruely with his ſeruants.

26 Then ſent he Moſes his ſeruant : and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them : and wonders in the land of Ham.

28 He ſent darkeneſſe, and it was darke : and they were not obedient vnto his word.

29 He turned their waters into blood : and ſlew their fiſh.

30 Their land brought forth frogs : yea, euen in their Kings chambers.

31 He ſpake the word, and there came all maner of flies : and lice in all their quarters.

32 He gaue them haileſtones for raine : and flames of fire in their land.

33 He ſmote their vines alſo and figtrees : and deſtroyed the trees that were in their coaſts.

34 He ſpake the word, and the graſhoppers came, and caterpillers innumerable : and did eate vp all the graſſe in their land, and deuoured the fruit of their ground.

35 He ſmote alſo the firſt borne in their land : euen the chiefe of all their ſtrength.

36 He brought them forth alſo with ſiluer and gold : there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He ſpread out a cloud to be a couering : and fire to giue light in the night ſeaſon.

39 At their deſire he brought Quailes : and hee filled them with the bread of heauen.

40 He opened the rocke of ſtone, and the waters flowed out : ſo that riuers ranne in dry places.

41 For why? he remembred his holy promiſe : and Abraham his ſeruant.

42 And he brought forth his people with ioy : and his choſen with gladneſſe.

43 And gaue them the lands of the Heathen : and they tooke the labours of the people in poſſeſſion.

44 That they might keepe his ſtatutes : & obſerue his lawes.

Confitemini Domino. Pſal. 106.

O Giue thankes vnto the Lord, for he is gratious : and his mercy endureth for euer.

Euening prayer.

2 Who can expreſſe the noble Acts of the Lord : or ſhew forth all his prayſe?

3 Bleſſed are they that alway keepe Iudgement : and doe righteouſneſſe.

4 Remember me, O Lord, according to the fauour that thou beareſt vnto thy people : O viſite me with thy ſaluation.

5 That I may ſee the felicitie of thy choſen : & reioyce in the gladneſſe of thy people, and giue thanks with thine inheritance.

6 Wee haue ſinned with our fathers : we haue done amiſſe, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſſe in remembrance : but were diſobedient at the Sea, euen at the red Sea.

8 Neuertheleſſe, he helped them for his Names ſake : that

he might make his power to be knowen.

9 He rebuked the red Sea alſo, and it was dryed vp: ſo hee led them thorow the deepe, as thorow a wilderneſſe.

10 And he ſaued them from the aduerſaries hand: and deliuered them from the hand of the enemie.

11 As for thoſe that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his wordes: & ſang prayſe vnto him.

13 But within a while they forgat his workes: and would not abide his counſell.

14 But luſt came vpon them in the wilderneſſe: and they tempted God in the deſart.

15 And he gaue them their deſire: and ſent leaneneſſe withall into their ſoule.

16 They angred Moſes alſo in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and ſwallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: & worſhipped yͤ molten Image.

20 Thus they turned their glory: into the ſimilitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done ſo great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So he ſaid he would haue deſtroyed them, had not Moſes his choſen ſtood before him in the gap: to turne away his wrathfull indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorne of that pleaſant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand againſt them: to ouerthrow them in the wilderneſſe.

27 To caſt out their ſeede among the Nations: and to ſcatter them in the lands.

28 They ioyned themſelues vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then ſtood vp Phinees, & prayed: & ſo the plague ceaſed.

31 And that was counted vnto him for righteouſneſſe: among all poſterities for euermore.

32 They angred him alſo at the waters of ſtrife: ſo that hee puniſhed Moſes for their ſakes.

33 Becauſe they prouoked his Spirit: ſo that he ſpake vnaduiſedly with his lips.

34 Neyther deſtroyed they the Heathen: as the Lord commanded them.

35 But were mingled among the Heathen: and learned their workes.

36 Inſomuch that they worſhipped their Idols, which turned to their owne decay: yea, they offered their ſonnes & daughters vnto deuils.

37 And ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they ſtained with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hand of the heathen: and they that hated them, were lords ouer them.

41 Their enemies oppreſſed them: & had them in ſubiection.

42 Many a time did he deliuer them: but they rebelled againſt him with their owne inuentions, and were brought downe in their wickedneſſe.

43 Neuertheleſſe, when hee ſaw their aduerſitie: hee heard their complaint.

44 He thought vpon his Couenant, and pitied them according to the multitude of his mercies: yea, he made all thoſe that led them away captiue, to pitie them.

45 Deliuer vs, O Lord our God, and gather vs from among the Heathen: that we may giue thankes vnto thy holy Name, and make our boaſt of thy prayſe.

46 Bleſſed be the Lord God of Iſrael, from euerlaſting, and world without end: and let all the people ſay, Amen.

Confitemini Domino. Pſal. 107.

Morning prayer.

O Giue thankes vnto the Lord, for he is gracious : and his mercie endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed : and deliuered from the hand of the enemie.

3 And gathered them out of the lands, from the Eaſt and from the Weſt : from the North and from the South.

4 They went aſtray in the wilderneſſe out of the way : and found no citie to dwell in.

5 Hungry and thirſtie : their ſoule fainted in them.

6 So they cryed vnto the Lord in their trouble : and hee deliuered them from their diſtreſſe.

7 He led them forth by the right way : that they might goe to the citie where they dwelt.

8 O that men would therefore praiſe the Lord for his goodnes : & declare the wonders that he doth for the children of men.

9 For he ſatiſfieth the emptie ſoule : and filleth the hungry ſoule with goodneſſe.

10 Such as ſit in darkeneſſe and in the ſhadow of death : being faſt bound in miſery and yron.

11 Becauſe they rebelled againſt the words of the Lord : and lightly regarded the counſell of the moſt High.

12 He alſo brought downe their heart through heauineſſe : they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble : hee deliuered them out of their diſtreſſe.

14 For hee brought them out of darkeneſſe, and out of the ſhadow of death : and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodnes : & declare the wonders that he doth for the children of men.

16 For he hath broken the gates of braſſe : and ſmitten the barres of yron in ſunder.

17 Fooliſh men are plagued for their offence : and becauſe of their wickedneſſe.

18 Their ſoule abhorred all maner of meate : and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble : hee deliuered them out of their diſtreſſe.

20 He ſent his word and healed them : and they were ſaued from their deſtruction.

21 O ẏ men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the ſacrifice of Thankſgiuing: and tell out his workes with gladneſſe.

23 They that goe downe to the Sea in ſhips: and occupie their buſineſſe in great waters:

24 Theſe men ſee the workes of the Lord: and his wonders in the deepe.

25 For at his word the ſtormie winde ariſeth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their ſoule melteth away becauſe of the trouble.

27 They reele to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their diſtreſſe.

29 For hee maketh the ſtorme to ceaſe: ſo that the waues thereof are ſtill.

30 Then are they glad becauſe they bee at reſt: and ſo hee bringeth them vnto the Hauen where they would be.

31 O that men would therefore praiſe the Lord for his goodnes; ⁊ declare the wonders that he doth for the children of men.

32 That they would exalt him alſo in the Congregation of the people: and praiſe him in the ſeat of the Elders.

33 Which turneth the floods into a wildernes: and dryeth vp the water ſprings.

34 A fruitfull land maketh he barren: for the wickedneſſe of them that dwell therein.

35 Againe, he maketh the wildernes a ſtanding water: and water ſprings of a dry ground.

36 And there hee ſetteth the hungry: that they may builde them a Citie to dwell in.

37 That they may ſow their land, and plant Vineyards: to yeeld them fruits of encreaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattell to decreaſe.

39 And againe when they are miniſhed and brought low: through oppreſſion, through any plague or trouble.

40 Though he ſuffer them to be euill intreated through ty-

rants: and let them wander out of the way in the wilderneſſe.

41 Yet helpeth he the poore out of miſery: and maketh him houſholds like a flocke of ſheepe.

42 The righteous will conſider this, and reioyce: and the mouth of all wickedneſſe ſhall be ſtopped.

43 Who ſo is wiſe will ponder theſe things: and they ſhall vnderſtand the louing kindneſſe of the Lord.

Paratum cor meum. Pſal. 108.

uening rayer.

O God, my heart is readie, my heart is ready: I will ſing and giue prayſe with the beſt member that I haue.

2 Awake thou Lute and Harpe: I my ſelfe will awake right early.

3 I will giue thanks vnto thee, O Lord, among the people: I will ſing prayſes vnto thee among the Nations.

4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy ſelfe, O God, aboue the heauens: and thy glorie aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand ſaue them, and heare thou me.

7 God hath ſpoken in his Holineſſe: I will reioyce therfore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

9 Iuda is my Lawgiuer, Moab is my waſhpot: ouer Edom will I caſt out my ſhooe, vpon the Philiſtines will I triumph.

10 Who will leade me into the ſtrong Citie: and who will bring me into Edom?

11 Haſt thou not forſaken vs, O God: and wilt not thou God, goe forth with our hoſtes?

12 O help vs againſt the enemie: for vaine is the help of man.

13 Through God we ſhall doe great actes: and it is he that ſhall tread downe our enemies.

Deus laudem. Pſal. 109.

Hold not thy tongue, O God of my prayſe: for the mouth of yͤ vngodly, yea, & the mouth of yͤ deceitfull is opened vpō me.

2 And they haue ſpoken againſt me with falſe tongues: they compaſſed me about alſo with wordes of hatred, & fought againſt me without a cauſe.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my ſelfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Sathan ſtand at his right hand.

6 When ſentence is giuen vpon him, let him be condemned: and let his prayer be turned into ſinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherleſſe: and his wife a widow.

9 Let his children be vagabonds, and begge their bread: let them ſeeke it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath: and let the ſtranger ſpoyle his labour.

11 Let there be no man to pitie him: nor to haue compaſſion vpon his fatherleſſe children.

12 Let his poſteritie be deſtroyed: and in the next generation let his name be cleane put out.

13 Let the wickednes of his fathers be had in remembrance in the ſight of the Lord: and let not the ſinne of his mother be done away.

14 Let them alway be before the Lord: that hee may root out the memoriall of them from off the earth.

15 And that becauſe his minde was not to doe good: but perſecuted the poore helpleſſe man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen vnto him: he loued not bleſſing, therefore ſhall it be farre from him.

17 He clothed himſelfe with curſing like as with a rayment: and it ſhall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that he hath vpon him: and as the girdle that he alway is girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to thoſe that ſpeake euill againſt my ſoule.

20 But deale thou with me, O Lord God, according vnto thy Name: for ſweete is thy mercy.

21 O deliuer me, for I am helpleſſe and poore: and my heart is wounded within me.

22 I goe hence like the ſhadow that departeth : and am driuen away as the graſhopper.

23 My knees are weake through faſting : my fleſh is dryed vp for want of fatneſſe.

24 I became alſo a rebuke vnto them : they that looked vpon me, ſhaked their heads.

25 Helpe me, O Lord my God : Oh ſaue me according to thy mercy.

26 And they ſhal know how that this is thy hand : and that thou Lord haſt done it.

27 Though they curſe, yet bleſſe thou : and let them be confounded that riſe vp againſt me, but let thy ſeruant reioyce.

28 Let mine aduerſaries be clothed with ſhame : & let them couer themſelues with their owne confuſion, as with a cloake.

29 As for me, I will giue great thankes vnto the Lord with my mouth : and prayſe him among the multitude.

30 For hee ſhall ſtand at the right hand of the poore : to ſaue his ſoule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

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yer.

The Lord ſayd vnto my Lord : Sit thou on my right hand, vntill I make thine enemies thy footſtoole.

2 The Lord ſhall ſend the rod of thy power out of Sion : be thou ruler euen in the middeſt among thine enemies.

3 In the day of thy trouble ſhall the people offer thee free-will offerings with an holy worſhip : the dew of thy birth is of the wombe of the morning.

4 The Lord ſware and will not repent : Thou art a Prieſt for euer, after the order of Melchiſedech.

5 The Lord vpon thy right hand : ſhall wound euen Kings in the day of his wrath.

6 He ſhall iudge among the Heathen, he ſhall fill the places with the dead bodies : and ſmite in ſunder the heads ouer diuers countries.

7 He ſhall drinke of the brooke in the way : therefore ſhall he lift vp his head.

Confitebor tibi. Psal. 111.

I will giue thankes vnto the Lord with my whole heart : ſecretly among the faithfull, and in the congregation.

2 The workes of the Lord are great: ſought out of all them that haue pleaſure therein.

3 His worke is worthy to bee prayſed and had in honour: and his righteouſneſſe endureth for euer.

4 The mercifull, and gracious Lord hath ſo done his marueilous workes: that they ought to bee had in remembrance.

5 Hee hath giuen meate vnto them that feare him: hee ſhall euer bee mindefull of his couenant.

6 Hee hath ſhewed his people the power of his workes: that hee may giue them the heritage of the heathen.

7 The workes of his hands are veritie and iudgement: all his commandements are true.

8 They ſtand faſt for euer and euer: and are done in trueth and equitie.

9 He ſent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wiſedome: a good vnderſtanding haue all they that doe thereafter, the prayſe of it endureth for euer.

Beatus vir. Pſal. 112.

BLeſſed is the man that feareth the Lord: hee hath great delight in his Commandements.

2 His ſeede ſhall be mightie vpon earth: the generation of the faithfull ſhall bee bleſſed.

3 Riches and plenteouſneſſe ſhall be in his houſe: and his righteouſneſſe endureth for euer.

4 Vnto the godly there ariſeth vp light in the darkeneſſe: hee is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his wordes with diſcretion.

6 For hee ſhall neuer bee moued: and the righteous ſhall bee had in euerlaſting remembrance.

7 Hee will not be afraid for any euill tidings: for his heart ſtandeth faſt, and beleeueth in the Lord.

8 His heart is ſtabliſhed and will not ſhrinke: vntill hee ſee his deſire vpon his enemies.

9 He hath diſperſed abroad ⁊ giuen to the poore: ⁊ his righteouſnes remaineth for euer, his horne ſhalbe exalted with honor.

10 The vngodly ſhall ſee it, ⁊ it ſhal grieue him: he ſhal gnaſh

with his teeth, and conſume away, the deſire of the vngodly
ſhall periſh.

Laudate pueri. Pſal. 113.

PRayſe the Lord, ye ſeruants : O prayſe the Name of the Lord.
2 Bleſſed be the Name of the Lord : from this time forth
for euermore.
3 The Lords Name is prayſed : from the riſing vp of the
Sunne, vnto the going downe of the ſame.
4 The Lord is high aboue all Heathen : and his glorie
aboue the heauens.
5 Who is like vnto the Lord our God, that hath his dwel-
ling ſo high : and yet humbleth himſelfe to behold the things
that are in heauen and earth?
6 He taketh vp the ſimple out of the duſt : and lifteth the
poore out of the myre.
7 That hee may ſet him with the Princes : euen with the
Princes of his people.
8 Hee maketh the barren woman to keepe houſe : and to be
a ioyfull mother of children.

In exitu Iſrael. Pſal. 114.

Euening prayer.

WHen Iſrael came out of Egypt : and the houſe of Ia-
cob from among ſtrange people,
2 Iuda was his Sanctuarie : and Iſrael his
dominion.
3 The Sea ſaw that, and fled : Iordan was driuen backe.
4 The mountaines ſkipped like Rammes : and the little
hils like yong ſheepe.
5 What ayleth thee, O thou Sea, that thou fleddeſt : and
thou Iordan that thou waſt driuen backe?
6 Yee mountaines, that yee ſkipped like Rammes : and
yee little hils like yong ſheepe?
7 Tremble thou earth at the preſence of the Lord : at the
preſence of the God of Iacob.
8 Which turned the hard rocke into a ſtanding water : and
the flint ſtone into a ſpringing well.

Non nobis Domine. Pſal. 115.

NOt vnto vs, O God, not vnto vs, but vnto thy Name giue
the prayſe : for thy louing mercy, & for thy Truths ſake.
2 Wherefore ſhal the heathen ſay : Where is now their God?

3 As for our God, hee is in heauen: hee hath done whatſoeuer pleaſed him.

4 Their idols are ſiluer & gold: euen ÿ worke of mens hands.

5 They haue mouthes, & ſpeake not: eyes haue they, & ſee not.

6 They haue eares, & heare not: noſes haue they, & ſmell not.

7 They haue hands, and handle not: feete haue they, and walke not: neither ſpeake they through their throate.

8 They that make them are like vnto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: hee is their ſuccour and defence.

10 Yee houſe of Aaron, put your truſt in the Lord: hee is their helper and defender.

11 Yee that feare the Lord, put your truſt in the Lord: hee is their helper and defender.

12 The Lord hath bin mindfull of vs, & he ſhal bleſſe vs: euen he ſhall bleſſe the houſe of Iſrael, he ſhall bleſſe ÿ houſe of Aaron.

13 He ſhal bleſſe them that feare the Lord: both ſmal & great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are ÿ bleſſed of the Lord: which made heauen & earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead prayſe not thee, O Lord: neyther all they that goe downe into the ſilence.

18 But wee will prayſe the Lord: from this time forth for euermore. Prayſe the Lord.

Dilexi quoniam. Pſal. 116.

Mornin prayer.

1 I Am well pleaſed: that the Lord hath heard the voyce of my prayer.

2 That hee hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The ſnares of death compaſſed mee round about: and the paines of hell gat hold vpon me.

4 I ſhall finde trouble and heauyneſſe, and I ſhall call vpon the Name of the Lord: O Lord, I beſeech thee deliuer my ſoule.

5 Gracious is ÿ Lord & righteous: yea, our God is mercifull.

6 The Lord preſerueth the ſimple: I was in miſerie, and hee helped mee.

7 Turne againe then vnto thy reſt, O my ſoule: for the Lord hath rewarded thee.

8 And why? thou haſt deliuered my ſoule from death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I ſpeake, but I was ſore troubled: I ſayd in my haſte, All men are lyars.

11 What reward ſhall I giue vnto the Lord: for all the benefits that hee hath done vnto me?

12 I will receiue the cup of ſaluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in yͤ preſence of all his people: right deare in the ſight of the Lord is the death of his Saints.

14 Behold, O Lord, how that I am thy ſeruant: I am thy ſeruant, and the ſonne of thine handmayde, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankeſgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord in the ſight of all his people: in the courts of the Lords houſe, euen in the mids of thee, O Hieruſalem. Prayſe the Lord.

Laudate Dominum. Pſal. 117.

O Prayſe the Lord all ye heathen: prayſe him all ye Nations.

2 For his mercifull kindeneſſe is euer more and more towards vs: and the trueth of the Lord endureth for euer. Prayſe the Lord.

Confitemini Domino. Pſal. 118.

O Giue thankes vnto the Lord, for hee is gracious: becauſe his mercie endureth for euer.

2 Let Iſrael now confeſſe that hee is gracious: and that his mercie endureth for euer.

3 Let the houſe of Aaron now confeſſe: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord, confeſſe: that his mercie endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard mee at large.

6 The Lord is on my ſide: I will not feare what man doeth vnto mee.

7 The Lord taketh my part with them that helpe mee: therefore ſhall I ſee my deſire vpon mine enemies.

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lord: then to put any confidence in Princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on euery ſide, they kept me in, I ſay, on euery ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at mee, that I might fall: but the Lord was my helpe.

14 The Lord is my ſtrength and my ſong: and is become my ſaluation.

15 The voyce of ioy and health is in ẏ dwellings of the righteous: ẏ right hand of ẏ Lord bringeth mighty things to paſſe.

16 The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mighty things to paſſe.

17 I will not die, but liue: & declare the workes of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not giuen mee ouer vnto death.

19 Open me the gates of righteouſneſſe: that I may goe into them, and giue thankes vnto the Lord.

20 This is ẏ gate of the Lord: ẏ righteous ſhal enter into it.

21 I will thanke thee, for thou haſt heard mee: and art become my ſaluation.

22 The ſame ſtone which the builders refuſed: is become the head ſtone in the corner.

23 This is the Lords doing: & it is maruellous in our eyes.

24 This is the day which the Lord hath made: wee will reioyce and bee glad in it.

25 Helpe me now, O Lord: O Lord ſend vs now proſperity.

26 Bleſſed be he that commeth in the Name of the Lord: we haue wiſhed you good lucke, ye that be of the houſe of the Lord.

27 God is the Lord which hath ſhewed vs light: binde the ſacrifice with cordes, yea, euen vnto the hornes of the Altar.

Thou

28 Thou art my God, and I will thanke thee : thou art my God, and I will prayſe thee.

29 O giue thankes vnto the Lord, for hee is gracious : and his mercie endureth for euer.

Beati immaculati. Pſal. 119.

Euening prayer.

BLeſſed are all thoſe that are vndefiled in the way : and walke in the Law of the Lord.

2 Bleſſed are they that keepe his teſtimonies : and ſeeke him with their whole heart.

3 For they which doe no wickedneſſe : walke in his wayes.

4 Thou haſt charged : that wee ſhall diligently keepe thy Commandements.

5 O that my wayes were made ſo direct : that I might keepe thy Statutes.

6 So ſhall I not bee confounded : while I haue reſpect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart : when I ſhall haue learned the Iudgements of thy righteouſneſſe.

8 I will keepe thy ceremonies : O forſake mee not vtterly.

In quo corriget.

WHerewithall ſhall a yong man clenſe his way : euen by ruling himſelfe after thy word.

2 With my whole heart haue I ſought thee : O let mee not goe wrong out of thy Commandements.

3 Thy wordes haue I hid within my heart : that I ſhould not ſinne againſt thee.

4 Bleſſed art thou, O Lord : O teach me thy Statutes.

5 With my lippes haue I beene telling : of all the Iudgements of thy mouth.

6 I haue had as great delight in the way of thy Teſtimonies : as in all manner of riches.

7 I will talke of thy Commandements : and haue reſpect vnto thy wayes.

8 My delight ſhall be in thy Statutes : and I will not forget thy word.

Retribue ſeruo tuo.

O Do well vnto thy ſeruant : yͭ I may liue, & keepe thy word.

2 Open thou mine eyes : that I may ſee the wonderous things of thy Law.

3 I am a ſtranger vpon earth: O hide not thy Commandements from mee.

4 My ſoule breaketh out for the very feruent deſire: that it hath alway vnto thy Iudgements.

5 Thou haſt rebuked the proud: and curſed are they that doe erre from thy Commandements.

6 O turne from mee ſhame and rebuke: for I haue kept thy Teſtimonies.

7 Princes alſo did ſit and ſpeake againſt mee: but thy ſeruant is occupied in thy Statutes.

8 For thy Teſtimonies are my delight: and my counſailers.

Adhæſit pauimento.

My ſoule cleaueth to the duſt: O quicken thou mee according to thy word.

2 I haue knowledged my wayes, and thou heardeſt mee: O teach mee thy Statutes.

3 Make mee to vnderſtand the way of thy Commandements: and ſo ſhall I talke of thy wondrous workes.

4 My ſoule melteth away for very heauineſſe: comfort thou mee according to thy word.

5 Take from mee the way of lying: and cauſe thou mee to make much of thy Law.

6 I haue choſen the way of trueth: and thy iudgements haue I layd before mee.

7 I haue ſticken vnto thy teſtimonies: O Lord confound mee not.

8 I will runne the way of thy Commandements: when thou haſt ſet my heart at libertie.

Legem pone.

Teach mee, O Lord, the way of thy ſtatutes: and I ſhall keepe it vnto the end. Morning prayer.

2 Giue mee vnderſtanding, and I ſhall keepe thy Law: yea, I ſhall keepe it with my whole heart.

3 Make mee to goe in the path of thy Commandements: for therein is my deſire.

4 Encline my heart vnto thy teſtimonies: and not to couetouſneſſe.

5 O turne away mine eyes, leſt they behold vanitie: and quicken thou mee in thy way.

6 O ſtabliſh thy word in thy ſeruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy Iudgements are good.

8 Behold, my delight is in thy Commandements: O quicken mee in thy righteouſneſſe.

Et veniat ſuper me.

LEt thy louing mercie come alſo vnto me, O Lord: euen thy ſaluation, according vnto thy word.

2 So ſhall I make anſwere vnto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth vtterly out of my mouth: for my hope is in thy Iudgements.

4 So ſhall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at libertie: for I ſeeke thy commandements.

6 I will ſpeake of thy teſtimonies alſo euen before Kings: and will not be aſhamed.

7 And my delight ſhall bee in thy Commandements: which I haue loued.

8 My hands alſo will I lift vp vnto thy Commandements, which I haue loued: and my ſtudy ſhalbe in thy Statutes.

Memor eſto verbi tui.

O Thinke vpon thy ſeruant, as concerning thy word: wherein thou haſt cauſed mee to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickened mee.

3 The proude haue had mee exceedingly in deriſion: yet haue I not ſhrinked from thy Law.

4 For I remembred thine euerlaſting Iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly ŷ forſake thy Law.

6 Thy Statutes haue beene my ſongs: in the houſe of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night ſeaſon: and haue kept thy Law.

8 This I had: becauſe I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promiſed to keepe thy Law.

2 I made my humble petition in thy preſence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance : and turned my feet vnto thy Teſtimonies.

4 I made haſte, and prolonged not the time : to keepe thy Commandements.

5 The congregation of the vngodly haue robbed mee : but I haue not forgotten thy Law.

6 At midnight I will riſe to giue thankes vnto thee : becauſe of thy righteous iudgements.

7 I am a companion of all them that feare thee : and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy : O teach mee thy Statutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſeruant : according vnto thy word.

2 O learne me true vnderſtanding and knowledge : for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong : but now haue I kept thy word.

4 Thou art good & gracious : O teach me thy Statutes.

5 The proude haue imagined a lye againſt me : but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne : but my delight hath beene in thy Law.

7 It is good for mee that I haue beene in trouble : that I may learne thy Statutes.

8 The law of thy mouth is dearer vnto me : then thouſands of gold and ſiluer.

Manus tuæ fecerunt me.

Thy hands haue made mee, and faſhioned me : O giue me vnderſtanding, that I may learne thy Commandements. Euening prayer.

2 They that feare thee, will be glad when they ſee mee : becauſe I haue put my truſt in thy word.

3 I know, O Lord, that thy Iudgements are right : & that thou of very faithfulneſſe haſt cauſed me to be troubled.

4 O let thy mercifull kindneſſe be my comfort : according to thy word vnto thy ſeruant.

5 O let thy louing mercies come vnto mee, that I may liue :

liue : for thy Lawe is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me : but I will be occupied in thy commandements.

7 Let ſuch as feare thee, and haue knowen thy teſtimonies : be turned vnto me.

8 O let my heart be ſound in thy ſtatutes : ẏ I be not aſhamed.

Defecit anima mea.

MY ſoule hath longed for thy ſaluation : and I haue a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word : ſaying, O when wilt thou comfort me ?

3 For I am become like a bottle in the ſmoake : yet doe I not forget thy Statutes.

4 How many are the dayes of thy ſeruant : when wilt thou be auenged of them that perſecute mee ?

5 The proud haue digged pits for mee : which are not after thy Law.

6 All thy commandements are true : they perſecute mee falſly, O be thou my helpe.

7 They had almoſt made an end of me vpon earth : but I forſooke not thy commandements.

8 O quicken me after thy louing kindneſſe : and ſo ſhall I keepe the teſtimonies of thy mouth.

In æternum Domine.

O Lord thy word endureth : for euer in heauen.

2 Thy truth alſo remaineth from one generation to another : thou haſt laid the foundation of the earth, & it abideth.

3 They continue this day according to thine ordinance : for all things ſerue thee.

4 If my delight had not beene in thy Law : I ſhould haue periſhed in my trouble.

5 I will neuer forget thy commandements : for with them thou haſt quickened me.

6 I am thine, O ſaue mee : for I haue ſought thy commandements.

7 The vngodly laid wayt for me, to deſtroy me : but I will conſider thy teſtimonies.

8 I ſee that all things come to an end : but thy commandement is exceeding broad.

Quomodo dilexi.

LOrd, what loue haue I vnto thy Law: all the day long is my ſtudie in it.

2 Thou through thy commandements haſt made me wiſer then mine enemies: for they are euer with me.

3 I haue more vnderſtanding then my teachers: for thy teſtimonies are my ſtudie.

4 I am wiſer then the aged: becauſe I keepe thy commandements.

5 I haue refrained my feete from euery euill way: that I may keepe thy word.

6 I haue not ſhrunke from thy iudgements: for thou teacheſt mee.

7 O how ſweet are thy words vnto my throate: yea, ſweeter then hony vnto my mouth.

8 Through thy commandements I get vnderſtanding: therefore I hate all wicked wayes.

Lucernà pedibus meis.

THy word is a lanterne vnto my feet: and a light vnto my paths.

Morning prayer.

2 I haue ſworne, and am ſtedfaſtly purpoſed: to keepe thy righteous iudgements.

3 I am troubled aboue meaſure: quicken mee, O Lord, according to thy word.

4 Let the free-will offerings of my mouth pleaſe thee, O Lord: and teach mee thy iudgements.

5 My ſoule is alway in my hand: yet doe I not forget thy Lawe.

6 The vngodly haue layd a ſnare for me: but yet I ſwarued not from thy commandements.

7 Thy teſtimonies haue I claimed as mine heritage for euer: and why? they are the verie ioy of mine heart.

8 I haue applied my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euil things: but thy Law do I loue.

2 Thou art my defence & ſhield: & my truſt is in thy word.

3 Away from me ye wicked: I will keepe the commandements of my God.

4 O ſtabliſh me according to thy word, that I may liue: and let me not be diſappointed of my hope.

5 Hold thou me vp, and I ſhall be ſafe: yea, my delight ſhall be euer in thy Statutes.

6 Thou haſt troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou putteſt away all the vngodly of the earth like droſſe: therefore I loue thy teſtimonies.

8 My fleſh trembleth for feare of thee: and I am afrayd of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue mee not ouer to mine oppreſſors.

2 Make thou thy ſeruant to delight in that which is good: that the proude doe me no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſſe.

4 O deale with thy ſeruant according to thy louing mercy: and teach me thy Statutes.

5 I am thy ſeruant, O graunt me vnderſtanding: that I may know thy Teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue deſtroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious ſtone.

8 Therefore hold I ſtrait all thy Commandements: and all falſe wayes I vtterly abhorre.

Mirabilia.

Thy teſtimonies are wonderfull: therefore doeth my ſoule keepe them.

2 When thy word goeth forth: it giueth light and vnderſtanding vnto the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be mercifull vnto me: as thou vſeſt to doe vnto thoſe that loue thy Name.

5 Order my ſteps in thy word: and ſo ſhall no wickedneſſe haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men:

and ſo ſhall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy ſeruant: and teach me thy Statutes.

8 Mine eyes guſh out wͭ water: becauſe mē keep not thy law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy Iudgement.

2 Thy teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeale hath euen conſumed me: becauſe mine enemies haue forgotten thy words.

4 Thy word is tried to the vttermoſt: & thy ſeruant loueth it.

5 I am ſmall, and of no reputation: yet doe I not forget thy Commandements.

6 Thy righteouſneſſe is an euerlaſting righteouſneſſe: and thy Law is the trueth.

7 Trouble and heauineſſe haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteouſneſſe of thy teſtimonies is euerlaſting: O grant me vnderſtanding and I ſhall liue.

Clamaui in toto corde meo.

I Call with my whole heart: heare me, O Lord I will keepe thy Statutes. Euening prayer.

2 Yea, euen vpon thee doe I call: helpe me, and I ſhall keepe thy Teſtimonies.

3 Early in the morning do I cry vnto thee: for in thy word is my truſt.

4 Mine eyes preuent the night watches: that I might bee occupied in thy words.

5 Heare my voyce, O Lord, according vnto thy louing kindneſſe: quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy teſtimonies, I haue knowen long ſince: that thou haſt grounded them for euer.

Vide humilitatem.

O Conſider mine aduerſitie, and deliuer me: for I doe not forget thy Law.

2 Auenge thou my cauſe and deliuer mee: quicken mee according to thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble mee, and perſecute mee: yet doe I not ſwarue from thy teſtimonies.

6 It grieueth mee when I ſee the tranſgreſſours: becauſe they keepe not thy Law.

7 Conſider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindneſſe.

8 Thy word is true from euerlaſting: all the iudgements of thy righteouſneſſe endure for euermore.

Principes perſecuti ſunt.

PRinces haue perſecuted me without a cauſe: but my heart ſtandeth in awe of thy words.

2 I am as glad of thy word: as one yͤ findeth great ſpoyles.

3 As for lies, I hate & abhorre them: but thy Law do I loue.

4 Seuen times a day doe I prayſe thee: becauſe of thy righteous iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy ſauing health: and done after thy Commandements.

7 My ſoule hath kept thy Teſtimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Teſtimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderſtanding according to thy word.

2 Let my ſupplication come before thee: deliuer mee according to thy word.

3 My lips ſhal ſpeake of thy prayſe: when thou haſt taught mee thy Statutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe mee: for I haue choſen thy Commandements.

6 I haue longed for thy ſauing health, O Lord : and in thy Law is my delight.

7 Oh let my ſoule liue, and it ſhall prayſe thee : & thy iudgements ſhall helpe me.

8 I haue gone aſtray like a ſheepe that is loſt : Oh ſeeke thy ſeruant, for I doe not forget thy Commandements.

Ad Dominum. Pſal. 120.

When I was in trouble, I called vpon the Lord : and hee heard me.

Mornin prayer.

2 Deliuer my ſoule, O Lord, from lying lips : and from a deceitfull tongue.

3 What reward ſhall be giuen or done vnto thee thou falſe tongue : euen mighty & ſharp arrowes, with hote burning coales.

4 Woe is me, that I am conſtrained to dwell with Meſech : and to haue my habitation among the tents of Cedar.

5 My ſoule hath long dwelt among them : that be enemies vnto peace.

6 I labour for peace, but when I ſpeake vnto them thereof : they make them readie to battell.

Leuaui oculos. Pſal. 121.

I Will lift vp mine eyes vnto the hils : from whence commeth my helpe.

2 My helpe commeth euen from the Lord : which hath made heauen and earth.

3 Hee will not ſuffer thy foote to bee moued : and hee that keepeth thee will not ſleepe.

4 Behold, hee that keepeth Iſrael : ſhall neither ſlumber nor ſleepe.

5 The Lord himſelfe is thy keeper : the Lord is thy defence vpon thy right hand.

6 So that the Sunne ſhall not burne thee by day : neyther the Moone by night.

7 The Lord ſhall preſerue thee from all euill : yea, it is euen he that ſhall keepe thy ſoule.

8 The Lord ſhall preſerue thy going out and thy comming in : from this time foorth for euermore.

Lætatus ſum. Pſal. 122.

I Was glad when they ſaid vnto me : We will goe into the houſe of the Lord.

2 Our feete ſhall ſtand in thy gates : O Hieruſalem.

3 Hieruſalem is builded as a citie : ẏ is at vnitie in it ſelfe.

4 For thither the Tribes go vp: euen the tribes of ẏ Lord : to teſtifie vnto Iſrael, to giue thãks vnto the Name of the Lord.

5 For there is the ſeate of Iudgement : euen the ſeate of the houſe of Dauid.

6 O pray for the peace of Hieruſalem: they ſhall proſper that loue thee.

7 Peace be within thy walls : and plenteouſneſſe within thy palaces.

8 For my brethren and companions ſakes : I will wiſh thee proſperitie.

9 Yea, becauſe of the houſe of the Lord our God : I will ſeeke to doe thee good.

Ad te leuaui oculos. Pſal. 123.

Vnto thee lift I vp mine eyes : O thou that dwelleſt in the heauens.

2 Behold, euen as the eyes of ſeruants looke vnto the hand of their maſters, and as the eyes of a mayden vnto the hand of her miſtreſſe : euen ſo our eyes wayt vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs : for we are vtterly deſpiſed.

4 Our ſoule is filled with the ſcornefull reproofe of the wealthy : and with the deſpitefulneſſe of the proud.

Niſi quia Dominus. Pſal. 124.

If the Lord himſelfe had not beene on our ſide (now may Iſrael ſay:) if the Lord himſelfe had not been on our ſide, when men roſe vp againſt vs.

2 They had ſwallowed vs vp quicke : when they were ſo wrathfully diſpleaſed at vs.

3 Yea, the waters had drowned vs : and the ſtreame had gone ouer our ſoule.

4 The deepe waters of the proud : had gone euen ouer our ſoule.

5 But prayſed be the Lord : which hath not giuen vs ouer for a prey vnto their teeth.

6 Our ſoule is eſcaped, euen as a bird out of the ſnare of the fowler : the ſnare is broken, and we are deliuered.

7 Our helpe ſtandeth in the Name of the Lord : which hath made heauen and earth.

Qui confidunt. Pſal. 125.

THey that put their truſt in the Lord, ſhalbe euen as ẏ mount Sion: which may not be remoued, but ſtandeth faſt for euer.

2 The hils ſtand about Ieruſalem : euen ſo ſtandeth the Lord: round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous : leſt the righteous put their hand vnto wickedneſſe.

4 Do well, O Lord: vnto thoſe that be good & true of heart.

5 As for ſuch as turne backe vnto their owne wickedneſſe: the Lord ſhall lead them forth with the euill doers, but peace ſhall be vpon Iſrael.

In conuertendo. Pſal. 126.

Euening prayer.

WHen the Lord turned againe the captiuitie of Sion: then were wee like vnto them that dreame.

2 Then was our mouth filled with laughter : and our tongue with ioy.

3 Then ſayd they among the heathen : the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs alreadie: whereof wee reioyce.

5 Turne our captiuity, O Lord: as the riuers in ẏ South.

6 They that ſow in teares : ſhall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good ſeede : ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe : their labour is but loſt that build it.

2 Except the Lord keepe the Citie : the watchman waketh but in vaine.

3 It is but loſt labour that yee haſte to riſe vp early, and ſo late take reſt, and eate the bread of carefulneſſe : for ſo hee giueth his beloued ſleepe.

3 Loe, children, and the fruit of the wombe : are an heritage, and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Gyant : euen ſo are the yong children.

6 Happy is the man that hath his quiuer full of them : they ſhall not be aſhamed when they ſpeake with their enemies in the gate.

Beati omnes. Pſal. 128.

Bleſſed are all they ẏ feare the Lord : & walke in his wayes.

2 For thou ſhalt eate the labours of thine hands : O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall bee as the fruitfull Vine : vpon the walles of thine houſe.

4 Thy Children like the Oliue branches : round about thy table.

5 Loe, thus ſhall the man be bleſſed : that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſſe thee : that thou ſhalt ſee Hieruſalem in proſperitie all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children : and peace vpon Iſrael.

Sæpe expugnauerunt. Pſal. 129.

Many a time haue they fought againſt mee from my youth vp : may Iſrael now ſay.

2 Yea, many a time haue they vexed mee from my youth vp : but they haue not preuailed againſt me.

3 The plowers plowed vpon my backe : and made long furrowes.

4 But the righteous Lord : hath hewen the ſnares of the vngodly in peeces.

5 Let them bee confounded and turned backeward : as many as haue euill will at Sion.

6 Let them bee euen as the graſſe growing vpon the houſe tops : which withereth afore it bee plucked vp.

7 Whereof the mower filleth not his hand : neyther he that bindeth vp the ſheaues, his boſome.

8 So that they which goe by, ſay not ſo much as the Lord proſper you : wee wiſh you good lucke in the Name of the Lord.

De profundis. Pſal. 130.

Out of the deepe haue I called vnto thee, O Lord : Lord heare my voyce.

2 O let thine eares conſider well : the voyce of my complaint.

3 If thou Lord wilt be extreame to marke what is done amiſſe : O Lord, who may abide it?

4 For there is mercy with thee : therefore ſhalt thou be feared.

5 I looked for the Lord, my ſoule doeth wayte for him : in his word is my truſt.

6 My ſoule fleeth vnto the Lord : before the morning watch, I ſay, before the morning watch.

7 O Iſrael truſt in the Lord, for with the Lord there is mercie : and with him is plenteous redemption.

8 And hee ſhall redeeme Iſrael : from all his ſinnes.

Domine, non eſt. Pſal. 131.

LOrd, I am not high minded : I haue no proud lookes.

2 I doe not exerciſe my ſelfe in great matters : which are too high for mee.

3 But I refraine my ſoule, and keepe it low, like as a childe that is weaned from his mother : yea, my ſoule is euen as a weaned Childe.

4 O Iſrael truſt in ỹ Lord : from this time forth for euermore.

Memento Domine. Pſal. 132.

LOrd remember Dauid : and all his trouble.

Morning prayer.

2 How hee ſware vnto the Lord : and vowed a vow vnto the Almightie God of Iacob.

3 I will not come within the tabernacle of mine houſe : nor climbe vp into my bed.

4 I will not ſuffer mine eyes to ſleepe, nor mine eye lids to ſlumber : neyther the temples of my head to take any reſt.

5 Vntill I finde out a place for the Temple of the Lord : an habitation for the mightie God of Iacob.

6 Loe, wee heard of the ſame at Ephrata : and found it in the wood.

7 Wee will goe into his Taberna[illegible] and fall low on our knees before his footeſtoole.

8 Ariſe, O Lord, into thy reſting place : thou and the Arke of thy ſtrength.

9 Let thy Prieſts be clothed with righteouſneſſe : and let thy Saints ſing with ioyfulneſſe.

10 For thy ſeruant Dauids ſake : turne not away the preſence of thine anoynted.

11 The Lord hath made a faithfull oath vnto Dauid : and hee ſhall not ſhrinke from it.

12 Of the fruite of thy bodie : ſhall I ſet vpon thy ſeate.

13 If thy children will keepe my Couenant and my teſtimonies that I ſhall learne them: their children alſo ſhall ſit vpon thy Seate for euermore.

14 For the Lord hath choſen Sion to bee an habitation for himſelfe: hee hath longed for her.

15 This ſhall be my reſt for euer: heere will I dwell, for I haue a delight therein.

16 I will bleſſe her victuals with increaſe: and will ſatiſfie her poore with bread.

17 I will decke her Prieſts with health: and her Saints ſhall reioyce and ſing.

18 There ſhall I make the horne of Dauid to flouriſh: I haue ordayned a lanterne for mine anoynted.

19 As for his enemies, I ſhall clothe them with ſhame: but vpon himſelfe ſhall his crowne flouriſh.

Ecce quam bonum. Pſal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnitie.

2 It is like the precious oyntment vpon the head: that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the ſkirts of his clothing.

3. Like as ẏ dew of Hermon: which fell vpon the hil of Sion

4 For there ẏ Lord promiſed his bleſſing: & life for euermore

Ecce nunc. Pſal. 134.

BEhold, now prayſe the Lord: all yee ſeruants of the Lord.

2 Yee that by night ſtand in the houſe of the Lord: euen in the Courts of the houſe of our God.

3 Lift vp your hands in the Sanctuary: & prayſe the Lord.

4 The Lord that made heauen and earth: giue thee bleſſing out of Sion.

Laudate nomen. Pſal. 135.

O Prayſe the Lord, laud yee the Name of the Lord: prayſe it, O yee ſeruants of the Lord.

2 Yee that ſtand in the houſe of the Lord: in the Courts of the houſe of our God.

3 O prayſe the Lord, for the Lord is gracious: O ſing prayſes vnto his Name, for it is louely.

4 For why? the Lord hath choſen Iacob vnto himſelfe: and Iſrael for his owne poſſeſſion.

For

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatſoeuer the Lord pleaſed, that did hee in heauen and in earth: and in the ſea, and in all deepe places.

7 He bringeth foorth the cloudes from the ends of the world: and ſendeth foorth lightnings with the raine, bringing the windes out of his treaſures.

8 He ſmote the firſt borne of Egypt: both of man and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt: vpon Pharao and all his ſeruants.

10 He ſmote diuers Nations: and ſlew mightie Kings.

11 Sehon King of the Amorites, and Og the king of Baſan: and all the kingdomes of Canaan.

12 And gaue their land to bee an heritage: euen an heritage vnto Iſrael his people.

13 Thy Name, O Lord, endureth for euer: ſo doth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people: and bee gracious vnto his ſeruants.

15 As for the images of the heathen, they are but ſiluer and gold: the workes of mens hands.

16 They haue mouthes, and ſpeake not: eyes haue they, but they ſee not.

17 They haue eares, and yet they heare not: neyther is there any breath in their mouthes.

18 They that make them, are like vnto them: and ſo are all they that put their truſt in them.

19 Prayſe the Lord yee houſe of Iſrael: prayſe the Lord yee houſe of Aaron.

20 Prayſe the Lord yee houſe of Leui: yee that feare the Lord, prayſe the Lord.

21 Prayſed bee the Lord out of Sion: which dwelleth at Hieruſalem.

Confitemini. Pſal. 136.

Euening prayer.

O Giue thankes vnto the Lord, for hee is gracious: and his mercie endureth for euer.

2 O giue thankes vnto the God of all Gods: for his mercie endureth for euer.

3 O thanke ye the Lord of all Lords: for his mercy endureth for euer.

Which

4 Which onely doth great wonders: for his mercie endureth for euer.

5 Which by his excellent wiſedome made the heauens: for his mercie endureth for euer.

6 Which layd out the earth aboue the waters: for his mercie endureth for euer.

7 Which hath made great lights: for his mercie endureth for euer.

8 The Sun to rule the day: for his mercy endureth for euer.

9 The Moone and the ſtars to gouerne the night: for his mercie endureth for euer.

10 Which ſmote Egypt with their firſt borne: for his mercie endureth for euer.

11 And brought out Iſrael from among them: for his mercie endureth for euer.

12 With a mightie hand and ſtretched out arme: for his mercie endureth for euer.

13 Which diuided the red Sea in two parts: for his mercie endureth for euer.

14 And made Iſrael to goe thorow the middeſt of it: for his mercie endureth for euer.

15 But as for Pharao and his hoſt, hee ouerthrew them in the red Sea: for his mercie endureth for euer.

16 Which led his people thorow the wilderneſſe: for his mercie endureth for euer.

17 Which ſmote great kings: for his mercy endureth for euer

18 Yea, & ſlew mightie kings: for his mercy endureth for euer

19 Sehon king of yͤ Amorites: for his mercy endureth for euer

20 And Og yͤ king of Baſan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercie endureth for euer.

22 Euen for an heritage vnto Iſrael his ſeruant: for his mercie endureth for euer.

23 Which remembred vs when wee were in trouble: for his mercie endureth for euer.

Euening prayer.

24 And hath deliuered vs from our enemies: for his mercie endureth for euer.

25 Which giueth foode to all fleſh: for his mercie endureth for euer.

26 O giue thankes vnto the God of heauen : for his mercie endureth for euer.

27 O giue thankes vnto the Lord of Lords : for his mercie endureth for euer.

Super flumina. Pſal. 137.

BY the waters of Babylon wee ſate downe and wept : when wee remembred thee, O Sion.

Morning prayer.

2 As for our Harpes, wee hanged them vp : vpon the trees that are therein.

3 For they ẏ led vs away captiue, required of vs then a ſong & melodie in our heauineſſe : ſing vs one of the ſongs of Sion.

4 How ſhall wee ſing the Lords ſong : in a ſtrange land?

5 If I forget thee, O Hieruſalem : let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth : yea, if I preferre not Ieruſalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hieruſalem : how they ſayd, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, waſted with miſery : yea, happy ſhall he be that rewardeth thee, as thou haſt ſerued vs.

9 Bleſſed ſhall he be that taketh thy children : and throweth them againſt the ſtones.

Confitebor tibi. Pſal. 138.

I Will giue thankes vnto thee, O Lord, with my whole heart : euen before the gods will I ſing prayſe vnto thee.

2 I will worſhip toward thy holy Temple, and prayſe thy Name, becauſe of thy louing kindneſſe and trueth : for thou haſt magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardeſt me : and induedſt my ſoule with much ſtrength.

4 All the Kings of the earth ſhall prayſe thee, O Lord : for they haue heard the wordes of my mouth.

5 Yea they ſhall ſing in the wayes of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect vnto the lowly : as for the proud, hee beholdeth them a farre off.

7 Though I walke in the mids of trouble, yet ſhalt thou refreſh mee : thou ſhalt ſtretch foorth thine hand vpon the

furiouſneſſe of mine enemies, and thy right hand ſhall ſaue me.

8 The Lord ſhall make good his louing kindneſſe toward mee: yea, thy mercie, O Lord endureth for euer, deſpiſe not then the workes of thine owne hands.

Domine, probaſti. 139.

Morning prayer.

O Lord thou haſt ſearched mee out, and knowen mee: thou knoweſt my downe ſitting, and mine vpriſing, thou vnderſtandeſt my thoughts long before.

2 Thou art about my path, and about my bed: and ſpyeſt out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord knoweſt it altogether.

4 Thou haſt faſhioned mee behinde and before: and layd thine hand vpon mee.

5 Such knowledge is too wonderfull and excellent for mee: I cannot attaine vnto it.

6 Whither ſhall I goe then from thy ſpirit: or whither ſhall I goe then from thy preſence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there alſo.

8 If I take the wings of the morning: and remaine in the vttermoſt parts of the Sea.

9 Euen there alſo ſhall thy hand lead mee: and thy right hand ſhall hold mee.

10 If I ſay, Peraduenture the darkeneſſe ſhall couer mee: then ſhall my night be turned to day.

11 Yea, the darkeneſſe is no darkeneſſe with thee, but the night is as cleare as the day: the darknes & light to thee are both alike.

12 For my reines are thine: thou haſt couered mee in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: maruellous are thy workes, and that my ſoule knoweth right well.

14 My bones are not hid from thee: though I bee made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being vnperfect: and in thy booke were all my members written,

16 Which day by day were faſhioned: when as yet there was none of them.

17 How deare are thy counſailes vnto me, O God: O how great is the ſumme of them?

18 If I tell them, they are moe in number then the ſand: when I wake vp, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from mee yee bloud thirſtie men.

20 For they ſpeake vnrighteouſly againſt thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with thoſe that riſe vp againſt thee?

22 Yea, I hate them right ſore: euen as though they were mine enemies.

23 Try me, O God, and ſeeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickedneſſe in me: and leade me in the way euerlaſting.

Eripe me Domine. Pſal. 140.

DEliuer me, O Lord, from the euill man: and preſerue mee from the wicked man.

2 Which imagine miſchiefe in their hearts: and ſtirre vp ſtrife all the day long.

3 They haue ſharpened their tongues like a ſerpent: Adders poyſon is vnder their lips.

4 Keep me, O Lord, frõ the hands of ỹ vngodly: preſerue me frõ ỹ wicked men, which are purpoſed to ouerthrow my goings.

5 The proud haue laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſayd vnto the Lord, Thou art my God: heare the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt couered my head in the day of battell.

8 Let not the vngodly haue his deſire, O Lord: let not his miſchieuous imagination proſper, leſt they be too proud.

9 Let the miſchiefe of their owne lips fall vpon the head of them: that compaſſe me about.

10 Let hot burning coales fall vpon them: let them be caſt into the fire, and into the pit, that they neuer riſe vp againe.

11 A man full of words ſhall not proſper vpon the earth: euill ſhall hunt the wicked perſon to ouerthrow him.

12 Sure I am that the Lord will auenge the poore : and maintaine the cause of the helpelesse.

13 The righteous also shall giue thankes vnto thy Name : and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrd, I call vpon thee, haste thee vnto mee : and consider my voyce when I cry vnto thee.

2 Let my prayer be set forth in thy sight, as the incense : and let the lifting vp of my hands be an Euening sacrifice.

3 Set a watch, O Lord, before my mouth : and keepe the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let not me be occupied in vngodly workes, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly : & reproue me.

6 But let not their precious balmes breake mine head : yea, I will pray yet against their wickednesse.

7 Let their Judges be ouerthrowne in stony places : that they may heare my words, for they are sweete.

8 Our bones lye scattered before the pit : like as when one breaketh, and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God : in thee is my trust, O cast not out my soule.

10 Keepe me from the snare that they haue layd for me : and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together : and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cryed vnto the Lord with my voyce : yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in ẏ way wherein I walked, haue they priuily laid a snare for me

4 I looked also vpon my right hand : and saw there was no man that would know me.

5 I had no place to flee vnto : & no man cared for my soule.

6 I cryed vnto thee, O Lord, and said : thou art my hope and my portion in the land of the liuing.

7 Conſider my complaint : for I am brought very low.

8 O deliuer me frō my perſecutors : for they are too ſtrong for mee.

9 Bring my ſoule out of priſon, that I may giue thanks vnto thy Name : which thing if thou wilt grant me, then ſhall the righteous reſort vnto my company.

Domine exaudi. Pſal. 143.

HEare my prayer, O Lord, and conſider my deſire : hearken vnto me for thy trueth and righteouſneſſe ſake.

2 And enter not into iudgement with thy ſeruant : for in thy ſight ſhall no man liuing be iuſtified.

3 For the enemie hath perſecuted my ſoule, he hath ſmitten my life downe to the ground : he hath layd me in the darkeneſſe, as the men that haue beene long dead.

4 Therefore is my ſpirit vexed within me : and my heart within me is deſolate.

5 Yet doe I remember the time paſt, I muſe vpon all thy workes : yea, I exerciſe my ſelfe in the workes of thy hands.

6 I ſtretch forth my hands vnto thee : my ſoule gaſpeth vnto thee, as a thirſtie land.

7 Heare me, O Lord, ⁊ yͭ ſoon, for my ſpirit waxeth faint : hide not thy face frō me, leſt I be like vnto thē yͭ go down into yͤ pit.

8 Oh let me heare thy louing kindneſſe betimes in the morning, for in thee is my truſt : ſhew thou mee the way that I ſhould walke in, for I lift vp my ſoule vnto thee.

9 Deliuer me, O Lord, from mine enemies : for I flee vnto thee to hide me.

10 Teach me to doe the thing yͭ pleaſeth thee, for thou art my God : let thy louing ſpirit lead me forth into yͤ lād of righteouſnes.

11 Quicken me, O Lord, for thy Names ſake : and for thy righteouſneſſe ſake bring my ſoule out of trouble.

12 And of thy goodneſſe ſlay mine enemies : and deſtroy all them that vexe my ſoule, for I am thy ſeruant.

Benedictus Dominus. Pſal. 144.

BLeſſed be the Lord my ſtrength : which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortreſſe, my caſtle and deliuerer, my defender in whom I truſt : which ſubdueth my people that is vnder me.

3 Lord, what is man that thou haſt ſuch reſpect vnto him : or the ſonne of man that thou ſo regardeſt him?

4 Man is like a thing of nought : his time paſſeth away like a ſhadow.

5 Bow the heauens, O Lord, and come downe : touch the mountaines, and they ſhall ſmoke.

6 Caſt forth thy lightning, and teare them : ſhoot out thine arrowes and conſume them.

7 Send downe thine hand from aboue : deliuer me, & take me out of the great waters, from the hand of ſtrange children.

8 Whoſe mouth talketh of vanitie : and their right hand is a right hand of wickedneſſe.

9 I will ſing a new ſong vnto thee, O God : and ſing prayſes vnto thee vpon a ten ſtringed Lute.

10 Thou haſt giuen victory vnto Kings : and haſt deliuered Dauid thy ſeruant from the perill of the ſword.

11 Saue mee, and deliuer me from the hand of ſtrange children : whoſe mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

12 That our ſonnes may grow vp as the young plants : and that our daughters may be as the poliſhed corners of the Temple.

13 That our garners may bee full and plenteous with all manner of ſtore : that our ſheepe may bring forth thouſands and ten thouſands in our ſtreetes.

14 That our oxen may be ſtrong to labour, that there be no decay : no leading into captiuitie, and no complayning in our ſtreetes.

15 Happy are the people that be in ſuch a caſe : yea bleſſed are the people which haue the Lord for their God.

Exaltabo te Deus. Pſal. 145.

I Will magnifie thee, O God, my King : and I will prayſe thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee : and prayſe thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praiſed : there is no end of his greatneſſe.

4 One generation ſhall prayſe thy workes vnto another : and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy prayſe, and wonderous workes.

6 So that men ſhall ſpeake of the might of thy marueilous acts: and I will alſo tell of thy greatneſſe.

7 The memoriall of thine abundant kindneſſe ſhal be ſhewed: and men ſhall ſing of thy righteouſneſſe.

8 The Lord is gracious and mercifull: long ſuffering, and of great goodneſſe.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes prayſe thee, O Lord: and thy Saints giue thankes vnto thee.

11 They ſhew ẏ glory of thy kingdome: & talke of thy power.

12 That thy power, thy glory, and mightineſſe of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlaſting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all ſuch as fall: and lifteth vp all thoſe that be downe.

15 The eyes of all wayt vpon thee, O Lord: & thou giueſt them their meate in due ſeaſon.

16 Thou openeſt thine hand: and filleſt all things liuing with plenteouſneſſe.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all ſuch as call vpon him faithfully.

19 He will fulfill the deſire of them that feare him: hee alſo will heare their cry, and will helpe them.

20 The Lord preſerueth all them that loue him: but ſcattereth abroad all the vngodly.

21 My mouth ſhall ſpeake the prayſe of the Lord: and let all fleſh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Pſal. 146.

PRayſe the Lord, O my ſoule, while I liue, will I prayſe the Lord: yea, as long as I haue any being, I will ſing prayſes vnto my God.

2 O put not your truſt in Princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he ſhall turne againe to his earth: and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Iacob for his helpe: and whoſe hope is in the Lord his God.

5 Which made heauen and earth, the ſea and all that therein is: which keepeth his promiſe for euer.

6 Which helpeth them to right that ſuffer wrong: which feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giueth ſight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, hee defendeth the fatherleſſe and widow: as for the way of the vngodly, he turneth it vpſide downe.

10 The Lord thy God, O Sion, ſhall be King for euermore: and throughout all generations.

Laudate Dominum. Pſal. 147.

uening rayer.

O Prayſe the Lord, for it is a good thing to ſing prayſes vnto our God: yea, a ioyfull and pleaſant thing it is to be thankefull.

2 The Lord doeth build vp Hieruſalem: and gather together the outcaſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giueth medicine to heale their ſickeneſſe.

4 He telleth the number of the ſtarres: and calleth them by their names.

5 Great is our Lord, and great is his power: yea, and his wiſedome is infinite.

6 The Lord ſetteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O ſing vnto the Lord with thankeſgiuing: ſing prayſes vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the graſſe to grow vpon the mountaines, and herbe for the vſe of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong Rauens that call vpon him.

10 Hee hath no pleaſure in the ſtrength of an horſe: ney-

ther delighteth hee in any mans legs.

11 But the Lords delight is in them that feare him: and put their truſt in his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the barres of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheate.

15 He ſendeth foorth his Commandement vpon earth: and his word runneth very ſwiftly.

16 Hee giueth ſnow like wooll: and ſcattereth the hoare froſt like aſhes.

17 He caſteth foorth his yce like morſels: who is able to abide his froſt?

18 He ſendeth out his word and melteth them: hee bloweth with his winde, and the waters flow.

19 He ſheweth his word vnto Jacob: his ſtatutes and ordinances vnto Iſrael.

20 He hath not dealt ſo with any Nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Pſal. 148.

O Prayſe the Lord of heauen: prayſe him in the height.

2 Praiſe him all ye Angels of his: praiſe him all his hoſt.

3 Praiſe him Sunne and Moone: praiſe him all ye ſtarres and light.

4 Prayſe him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praiſe the Name of the Lord: for hee ſpake the word, & they were made, he commanded, and they were created.

6 Hee hath made them faſt for euer and euer: he hath giuen them a law which ſhall not be broken.

7 Praiſe the Lord vpon earth: ye Dragons & all deepes.

8 Fire and hayle, ſnow and vapours: winde and ſtorme, fulfilling his word.

9 Mountaines & all hills: fruitfull trees, and all cedars.

10 Beaſts and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: princes, & all Judges of the world.

12 Yong men and maidens, olde men and children, praiſe the

Name of the Lord : for his Name onely is excellent, and his prayſe aboue heauen and earth.

13 He ſhall exalt the horne of the people, and his Saints ſhall praiſe him : euen the children of Iſrael, euen the people that ſerueth him.

Cantate Domino. Pſal. 149.

O Sing vnto the Lord a new ſong : let the Congregation of Saints prayſe him.

2 Let Iſrael reioyce in him that made him : and let the children of Sion be ioyfull in their King.

3 Let them praiſe his Name in the dance : let them ſing praiſes vnto him with Tabret and Harpe.

4 For the Lord hath pleaſure in his people : and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory : let them reioyce in their beds.

6 Let the praiſes of God be in their mouth : & a two edged ſword in their hands.

7 To be auenged of the heathen : and to rebuke the people.

8 To binde their Kings in chaines : & their Nobles with linkes of yron.

9 That they may be auenged of them, as it is written : ſuch honour haue all his Saints.

Laudate Dominum. Pſal. 150.

O Prayſe God in his holineſſe : praiſe him in the firmament of his power.

2 Praiſe him in his noble acts : praiſe him according to his excellent greatneſſe.

3 Praiſe him in the ſound of the Trumpet : praiſe him vpon the Lute and Harpe.

4 Praiſe him in the Cymbals and dances : praiſe him vpon the ſtrings and Pipe.

5 Praiſe him vpon the well-tuned Cymbals : praiſe him vpon the lowd Cymbals.

Let euery thing that hath breath : praiſe the Lord.

FINIS.

Certaine godly prayers to be vſed for ſundry purpoſes.

A generall confeſsion of ſinnes to be ſaid euery Morning.

O Almightie God our heauenly Father, I confeſſe and acknowledge that I am a miſerable and wretched ſinner, and haue manifolde wayes moſt grieuouſly tranſgreſſed thy moſt godly Commandements, through wicked thoughts, vngodly luſts, ſinfull wordes and deedes, committed all my whole life. In ſinne am I borne and conceiued, and there is no goodneſſe in mee, in as much as if thou ſhouldeſt enter into thy narrow iudgement with mee, iudging mee according vnto the ſame, I were neuer able to ſuffer and abide it, but muſt needes periſh and bee damned for euer: So little helpe, comfort or ſuccour is there eyther in me, or in any other creature. Onely this is my comfort, O heauenly Father, that thou diddeſt not ſpare thy onely deare beloued Sonne, but diddeſt giue him vp vnto the moſt bitter and moſt vile and ſlanderous death of the Croſſe for mee, that he might ſo pay the ranſome of my ſinnes, ſatiſfie thy iudgement, ſtill and pacifie thy wrath, reconcile me againe vnto thee, and purchaſe me thy grace and fauour, and euerlaſting life. Wherefore through the merit of his moſt bitter death and paſſion, and through his innocent bloud ſhedding, I beſeech thee, O heauenly Father, that thou wilt vouchſafe to be gracious and mercifull vnto me, to forgiue and pardon mee all my ſinnes, to lighten my heart with thy holy Spirit, to renew, confirme and ſtrengthen me with a right and perfect faith, and to enflame mee in loue toward thee and my neighbour, that I may henceforth with a willing and glad heart walke as it becommeth mee, in thy moſt godly Commandements, and ſo glorifie and prayſe thee euerlaſtingly. And alſo that I may with a free conſcience, and quiet heart in all manner of tentations, afflictions, or neceſſities, and euen in the verie pangs of death, crie boldly and merily vnto thee, and ſay, I beleeue in God the Father almighty maker of heauen and earth, and in Ieſus Chriſt, &c. But, O Lord God heauenly father, to comfort my ſelfe in affliction and temptation with theſe Articles of the Chriſtian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt bee prayed vnto, and called vpon for it, I come vnto thee to pray and beſeech thee, both for that and for all other my neceſſities, euen as thy deerely beloued Son our Sauiour Ieſus Chriſt himſelfe hath taught vs. And from the very bottome of my heart, I crie and ſay, Our Father which art in heauen, hallowed be thy Name, &c.

A prayer to be ſaid in the Morning.

O Mercifull Lord God, heauenly Father, I render moſt high laudes, prayſe and thankes vnto thee, that thou haſt preſerued mee both this night, and all the times and dayes of my life hitherto vnder thy protection, & haſt ſuffered me to liue vntill this preſent houre. And I beſeech thee heartily, that thou wilt vouchſafe to receiue me this day, and the reſidue of my whole life from henceforth into thy tuition, ruling and gouerning me with thy holy Spirit, that all maner of darknes of miſbeliefe, infidelity, and of carnall luſts and affections may bee vtterly chaſed and driuen out of my heart, & that I may be iuſtified and ſaued both body and ſoule through a right and perfect faith, and ſo walke in the light of thy moſt godly trueth, to thy glory and prayſe, and to the profit and furtherance of my neighbour, through Ieſus Chriſt our Lord and Sauiour. Amen.

ALl poſſible thankes that we are able, we render vnto thee, O Lord Ieſus Chriſt, for that thou haſt willed this night paſt to be proſperous vnto vs: and we beſeech thee likewiſe to proſper all this ſame day vnto vs for thy glory, & for the health of our ſoule, and that thou which art the true light, not knowing any going downe, and which art the Sunne eternall, giuing life, foode, and gladneſſe vnto all things, vouchſafe to ſhine into our mindes, that wee may not any where ſtumble to fall into any ſinne, but may through thy good guiding and conducting come to the life euerlaſting. Amen.

O Lord Ieſus Chriſt, which art the true Sunne of the world, euermore ariſing, and neuer going downe, which by thy moſt wholſome appearing and light doeſt bring forth, preſerue, nouriſh, and refreſh all things, as well that are in heauen, as alſo that are on earth, we beſeech thee mercifully and fauourably to ſhine into our hearts, that the night and darkneſſe of ſinnes, and the miſts of errors on euery ſide driuen away, thou brightly ſhining within our hearts, wee may all our life ſpace goe without ſtumbling or offence, and may decently and ſeemely walke as in the day time, being pure and cleane from the workes of darkneſſe, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and the holy Ghoſt liueſt and reigneſt for euer and euer. Amen.

O God & Lord Ieſus Chriſt, thou knoweſt, yea, and haſt alſo taught vs how great the infirmity & weakneſſe of man is, & how certaine a thing it is that it can doe nothing without thy godly helpe. If man truſt in himſelfe, it cannot be auoided, but that he muſt run headlong, & fall into a thouſand vndoings & miſchiefs. O our Father, haue thou pity & compaſſion vpon the weakneſſe of vs thy children, be thou preſt and ready to helpe vs, alwayes ſhewing thy mercy vpon vs, and proſpering whatſoeuer we godly go about: ſo that thou giuing vs light, wee may ſee what things are truly good indeed: thou encouraging vs, we may haue an earneſt deſire to the ſame: and thou being our guide, we may come whither to obtaine them: for wee hauing nothing but miſtruſt in our ſelues, doe wholly commit our ſelues full & whole vnto thee alone, which workeſt all things in all creatures, to thy honour & glory. So be it.

A prayer to be ſaid at night going to bed.

O Mercifull Lord God heauenly Father, whether we ſleepe or wake, liue or die, we are alwayes thine: wherefore I beſeech thee heartily that thou wilt vouchſafe to take care & charge of me, & not to ſuffer me to periſh in the works of darkneſſe, but to kindle the light of thy countenance in my hart: that thy godly knowledg may dayly increaſe in me through a right & pure faith, & that I may alwayes be found to walk & liue after thy will and pleaſure, through Ieſus Chriſt our Lord. Amen.

A prayer contayning the duety of euery true Chriſtian.

O Moſt mighty God, mercifull & louing Father, I wretched ſinner come vnto thee in the Name of thy dearely beloued Sonne Ieſus Chriſt my only Sauiour & redeemer, & moſt humbly beſeech thee for his ſake to be mercifull vnto me, & to caſt all my ſins out of thy ſight & remembrance, through the merits of his bloudy death & paſſion. Powre vpon me, O Lord, the holy Spirit of wiſedome & grace: Gouern & lead me by thy holy word, that it may be a lantern vnto my feet, & a light vnto my ſteps. Shew thy mercy vpon me, & ſo lighten the naturall blindneſſe & darkneſſe of my heart through thy grace, that I may daily be renewed by the ſame ſpirit & grace: by the which, O Lord, purge the groſneſſe of my hearing & vnderſtanding, that I may profitably read, heare & vnderſtand thy word & heauenly will, beleeue, & practiſe the ſame in my life & conuerſation, & euermore hold faſt that bleſſed hope of euerlaſting life. Mortifie and kill all vice in me, that my life may expreſſe my faith in thee: mercifully heare the humble ſuite of thy ſeruant, & grant me thy peace all my dayes: graciouſly pardon mine infirmities, & defend me in all dangers of body, goods, & name: but moſt chiefly my ſoule againſt all aſſaults, temptations, accuſations, ſubtill baites & ſleights of that old enemy of mankind Satan that roaring Lion, euer ſeeking whom he may deuoure. And here, O Lord, I proſtrate [illegible] moſt humble [illegible] of thy diuine Maieſtie to be mercifull vnto the vniuerſall Church of thy Sonne Chriſt: And eſpecially according to my bounden duty beſeech thee for his ſake, to bleſſe, ſaue, & defend the principall member thereof, thy ſeruant our moſt deare & ſoueraigne Lord King Iames, encreaſe in his Royall heart true faith, godly zeale, & loue of the ſame: & grant him victory ouer all his enemies, & long, proſperous, and honourable life vpon earth, a bleſſed end, and liue euerlaſting.

Moreouer, O Lord grant vnto his Maieſties moſt honourable Counſellers, & euery other member of this thy Church of Ireland, that they & we in our ſeuerall callings may truly & godly ſerue thee: Plant in our hearts true feare & honour of thy Name, obedience to our prince, & loue to our neighbours: increaſe in vs true faith, & religion: repleniſh our minds with all goodnes, & of thy great mercy keep vs in the ſame till the end of our liues. Giue vnto vs a godly zeale in prayer, true humility in proſperity, perfect patience in aduerſity, & cōtinuall ioy in the holy Ghoſt.

And laſtly, I cōmend vnto thy fatherly protection all that thou haſt giuen me, as wife, children, & ſeruants: Giue mee, O Lord that I may gouerne them well & bring them vp in thy feare & ſeruice; And forasmuch as in this world, I muſt alwayes be at warre & ſtrife, not with one ſort of enemies, but with an infinite number, not onely with fleſh & blood, but with the deuill, which is the prince of darkeneſſe, & with wicked men executers of his moſt damnable will: graunt me therefore thy grace, that being armed with thy defence, I may ſtand in this battell with an inuincible conſtancy againſt all corruption, which I am compaſſed with on euery ſide, vntill ſuch time as I hauing ended the combat, which during this life I muſt ſuſtaine, in the end I may attaine to thy heauenly reſt, which is prepared for me & all thine elect, through Chriſt our Lord and onely Sauiour.

Certaine godly prayers for ſundry dayes.

Munday.

ALmighty God, the Father of mercy, and God of all comfort, which onely forgiueſt ſinne: forgiue vnto vs our ſinnes, good Lord, forgiue vnto vs our ſins, that by the multitude of thy mercies they may be couered, & not imputed vnto vs, and by the operation of the holy Ghoſt wee may haue power and ſtrength hereafter to reſiſt ſinne, by our Sauiour and Lord Ieſus Chriſt. Amen.

Tueſday.

O Lord God which deſpiſeſt not a cōtrite heart, & forgetteſt the ſins & wickedneſſe of a ſinner, in what houre ſoeuer he doth mourne & lament his old maner of liuing: graunt vnto vs, O Lord, true cōtrition of heart, that we may vehemently deſpiſe our ſinfull life paſt, and wholy be conuerted vnto thee, by our Sauiour & Lord Ieſus Chriſt. Amen.

Wedneſday.

O Heauen[illegible] by whoſe power & ſtrength wee may ouercome our enemies [illegible] bodily & ghoſtly: graunt vnto vs, O Lord, that according to our promiſe made in our baptiſme, wee may ouercome the chiefe enemies of our ſoule, that is, the deſires of the world, the pleaſures of the fleſh, & the ſuggeſtions of the wicked ſpirit: and ſo after, lead our liues in holineſſe & righteouſneſſe, that we may ſerue him in ſpirit and truth, and that by our Sauiour and Lord Ieſus Chriſt. Amen.

Thurſday.

O Almighty & euerlaſting God, which not onely giueſt euery good & perfect gift, but alſo increaſeſt thoſe gifts that thou haſt giuen: we moſt humbly beſeech thee, mercifull God, to increaſe in vs the gift of faith, that we may truly beleeue in thee, and thy promiſes made vnto vs: and that neither by our negligence, nor by infirmity of the fleſh, nor by grieuouſneſſe of temptation, neither by the ſubtill craftes & aſſaults of the deuill, we be driuen from faith in the blood of our Sauiour & Lord Ieſus Chriſt. Amen.

Frida

Friday.

Grant vnto vs, O mercifull God, wee moſt heartily beſeech thee, knowledge & true vnderſtanding of thy word, that all ignorance expelled, we may know what thy will & pleaſure is in all things, and how to do our duties, & truly to walke in our vocation, & that alſo wee may expreſſe in our liuing, thoſe things that we doe know, that we be not onely knowers of thy word, good Lord, but alſo be workers of the ſame, by our Sauiour and Lord Ieſus Chriſt. Amen.

Saturday.

O Almighty God, which haſt prepared euerlaſting life to all thoſe that be thy faithfull ſeruants: grant vnto vs Lord, ſure hope of the life euerlaſting, that we being in this miſerable world, may haue ſome taſte & feeling of it in our hearts, & that not by our deſeruing, but by the merits & deſeruing of our Sauiour and Lord Ieſus Chriſt. Amen.

O Mercifull God, our only aide, ſuccor, & ſtrength at all times: grant vnto vs, O Lord, that in the time of proſperity we be not proud & ſo forget thee, but that with our whole heart & ſtrength we may cleaue vnto thee, & in the time of aduerſity that we fall not into infidelity & deſperation, but that alwayes with a conſtant faith we may cal for helpe vnto thee. Grant this, O Lord, for our Aduocates ſake, and Sauiour Ieſus Chriſt. Amen.

Sunday.

O Almighty & mercifull Lord, which giueſt vnto thy elect people the holy Ghoſt, as a ſure pledge of thy heauenly kingdome: Grant vnto vs, O Lord, thy holy ſpirit, that hee may beare witneſſe with our ſpirit, that wee bee thy children, and heires of thy kingdome, and that by the operation of this ſpirit we may kill all carnall luſts, vnlawfull pleaſures, concupiſcences, euill affections contrary vnto thy will, by our Sauiour and Lord Ieſu Chriſt. Amen.

A prayer for truſt in God.

The beginning of the fall of man was truſt in himſelfe. The beginning of the reſtoring of mā was diſtruſt in himſelf, & truſt in God. O moſt gracious & moſt wiſe guide, our Sauior Chriſt, which doſt lead them the right way to immortall bleſſednes, which truly & vnfainedly truſting in thee, commit themſelues to thee: grant vs, that like as we be blind & feeble in deed, ſo wee may take & repute our ſelues, that wee preſume not of our ſelues to ſee to our ſelues, but ſo farre to ſee that alway we may haue thee before our eyes, to follow thee being our guide, to be ready at thy call moſt obediently, & to commit our ſelues wholy vnto thee, that thou which onely knoweſt the way, mayſt lead vs the ſame way vnto our heauenly deſires: to thee with the Father and the holy Ghoſt be glory for euer.

A prayer againſt worldly carefulneſſe.

O Moſt deare & tender Father, our defender & nouriſher, endue vs with thy grace, that wee may caſt off the great blindneſſe of our minds,and carefulneſſe of woꝛldly things, and may put our whole ſtudie and care in keeping of thy holy law,and that wee may labour and trauell foꝛour neceſſities in this life like the birds of the ayre,and the lilies of the field, without care. Foꝛ thou haſt promiſed to be carefull foꝛ vs, and haſt commaunded that vpon thee wee ſhould caſt all our care : which liueſt and reigneſt woꝛld without end. Amen.

A prayer againſt temptation.

O Loꝛd Ieſus Chriſt,the only ſtay & defence of our moꝛtall ſtate,our only hope,our only ſaluation,our gloꝛy & our triumph,who in the fleſh(which thou haddeſt foꝛ our only cauſe taken vpon thee)didſt ſuffer thy ſelfe to be tẽpted of Satan,& who onely & alone of all men,diddeſt vtterly ouercome & vanquiſh ſin,death,the woꝛld,the deuill,and all the kingdome of hell : and whatſoeuer thou haſt ſo ouercommed,foꝛ our behoofe it is that thou haſt ouercommed it,neither hath it bin thy wil to haue any of thy ſeruants to keepe battell, oꝛ fight with any of the foꝛeſaid euils,but of purpoſe to reward vs with a crown of the moꝛe gloꝛy foꝛ it:& to that intent that thou mightſt likewiſe ouerthꝛow Satan in thy mẽbers,as thou hadſt befoꝛe done in thine own perſon,giue thou(we beſeech thee)vnto vs thy ſoldiers(O lion moſt victoꝛious of the tribe of Iuda) ſtrength againſt the roaring lion, which cõtinually wandꝛeth to & fro ſeeking whom he may deuoure. Thou being that ſame ſerpẽt, the true giuer of health & life, that was nailed on hie vpon a tree,giue vnto vs,thy ſilly ones, wilines againſt the deceitfull a waiting of the moſt ſubtil ſerpẽt.Thou being a Lãbe as white as ſnow,the vãquiſher of Satans tyꝛany,giue vnto vs thy little ſheepe the ſtrength & vertue of thy Spirit,that being in our owne ſelues weake & feeble,and in thee ſtrong & valiant, we may withſtand and ouercome all aſſaults of the deuill,ſo that our ghoſtly enemie may not gloꝛy on vs, but being conquered thꝛough thee, wee may giue thankes to thy mercie , which neuer leaueſt them deſtitute that put their truſt in thee ; Who liueſt and reigneſt God foꝛeuer, without end. Amen.

A prayer for the obtayning of wiſedome. Sap. 9.

O God of our fathers,& Loꝛd of mercy,thou that haſt made al things with thy woꝛd,and oꝛdained man thꝛough thy Wiſedome,that he ſhould haue dominion ouer the creatures which thou haſt made,that he ſhould oꝛder the woꝛld accoꝛding to equity & righteouſneſſe,and execute iudgement with a true heart : giue me wiſedome,which is euer about thy ſeat,& put me not out from among thy childꝛen : foꝛ I thy ſeruant & ſonne of thine handmaid,am a feeble perſon,of ſhoꝛt time,& too yong to the vnderſtanding of thy Iudgement & Lawes : yea,though a man bee neuer ſo perfect among the childꝛen of men, yet if thy wiſedome be not with him,hee ſhall be nothing woꝛth : Oh ſend thy wiſedome out of thy holy heauens, and from the thꝛone of thy Maieſtie, that ſhee may bee with mee,and labour with me, that I may know what is acceptable in thy ſight, for ſhee knoweth and vnderſtandeth all things, and ſhee ſhall conduct mee right ſoberly in thy workes, and preſerue mee in her power, ſo ſhall my workes bee acceptable. Amen.

A prayer neceſſarie for all men.

O Mercifull God, I a wretched ſinner acknowledge my ſelfe bound to keepe thy holy Cõmandements, but yet vnable to performe them, & to be accepted for iuſt, without the righteouſnes of Ieſus Chriſt thy onely Son, who hath perfectly fulfilled thy law, to iuſtifie all men that beleeue & truſt in him. Therefore grant me grace I beſeech thee to bee occupied in doing of good workes, which thou cõmandeſt in holy ſcripture, all the dayes of my life, to thy glory, & yet to truſt only in thy mercy, & in Chriſts merits to be purged from my ſins, & not in my good workes, be they neuer ſo many. Giue me grace to loue thy word feruently, to ſearch the Scriptures deligently, to read them humbly, to vnderſtand them truly, to liue after them effectually. Order my life ſo, O Lord, that it may be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that diſpleaſeth thee, but euermore to delight in thoſe things that pleaſe thee, be they neuer ſo contrary to my deſires. Teach me ſo to pray, that my petitions may be graciouſly heard of thee. Keepe me vpright among diuerſities of opinions & iudgements in the world, that I neuer ſwarue from thy truth taught in holy ſcripture. In proſperity, O Lord, ſaue me, that I waxe not proud. In aduerſity helpe me, that I neither diſpaire nor blaſpheme thy holy name, but taking it patiently, to giue thee thanks, and truſt to be deliuered after thy pleaſure. When I happen to fall into ſin through frailty, I beſeech thee to worke true repentance in my heart, that I may be ſory without deſperation, truſt in thy mercy without preſumption, that I may amend my life, & become truly religious without hypocriſie, lowly in hart without faining, faithfull & truſty without deceit, merry without lightneſſe, ſad without miſtruſt, ſober without ſlothfulneſſe, content with mi[illegible]wne without couetouſneſſe, to tell my neighbour his faults chari[illegible]ithout diſſimulation, to inſtruct my houſhold in thy Lawes truly, to obey our king & all gouernors vnder him vnfainedly, to receiue all lawes & common ordinances (which diſagree not from thy holy word) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor ſlander my neighbor ſecretly, & to abhorre all vice, louing all goodnes earneſtly. O Lord grant me thus to do, for the glory of thy holy Name.

A prayer for patience in trouble.

HOw haſt thou (O Lord) humbled & plucked me down: I dare now vnneaths make my prayers vnto thee, for thou art angry with me but not without my deſeruing. Certainly I haue ſinned, Lord, I cõfeſſe it, I will not denie it: but oh my God, pardon my treſpaſſes, releaſe my debts, render now thy grace againe vnto me, ſtop my wounds, for I am all to plagued & beaten, yet Lord, this notwithſtanding I abide patiently, & giue mine attendāce on thee, cōtinually wayting for reliefe at thy hand, & that not without ſkill, for I haue receiued a token of thy fauour & grace towards me, I meane thy word of promiſe concerning Chriſt, who for me was offered on the croſſe for a ranſome, a ſacrifice & price for my ſinnes: wherefore according to that thy promiſe, defend me Lord by thy right hand and giue a gracious eare to my requeſts, for all mans ſtayes are but vaine. Beate downe therefore mine enemies thine owne ſelfe with thy power, which art mine onely ayder and protector, O Lord God Almighty. Amen.

A prayer to be ſaid at the houre of death.

O Lord Ieſus, which art the only health of all men liuing, & the euerlaſting life of them which die in faith: I wretched ſinner giue and ſubmit my ſelfe wholy vnto thy moſt bleſſed will. And being ſure that the thing cannot periſh) which is cōmitted vnto thy mercy, willingly now I leaue this fraile & wicked fleſh, in hope of the reſurrectiō, which in better wiſe ſhall reſtore it to me againe. I beſeech thee moſt mercifull Lord Ieſus Chriſt, that thou wilt by thy grace make ſtrong my ſoule againſt all tēptation, & that thou wilt couer & defend me with the buckler of thy mercy againſt all the aſſaults of the deuill. I ſee & acknowledge that there is in my ſelfe no helpe of ſaluation, but all my confidence, hope & truſt is in thy moſt mercifull goodneſſe. I haue no merits nor good works, which I may alledge before thee. Of ſins & euill works (alas) I ſee a great heape, but through thy mercy I truſt to bee in the number of them to whom thou wilt not impu te their ſins, but take and accept me for righteous & iuſt, & to be the inheritor of euerlaſting life. Thou mercifull Lord waſt borne for my ſake, thou didſt ſuffer both hunger and thirſt for my ſake, thou didſt preach and teach, thou didſt pray and faſt for my ſake, thou didſt all good workes and deedes for my ſake, thou ſuffered'ſt moſt grieuous paines and torments for my ſake, & finally thou gau[illegible]y moſt precious body to die, & thy bloud to be ſhed on the Croſſ[illegible] ſake. Now moſt mercifull Sauiour, let all theſe things profit me, which thou freely haſt giuen mee, that haſt giuen thy ſelfe for me. Let thy bloud cleanſe & waſh away the ſpots & fowlneſſe of my ſins. Let thy righteouſneſſe hide & couer mine vnrighteouſnes. Let the merits of thy paſſion & bloud be the ſatiſfactiō for my ſins. Giue me Lord thy grace, that my faith & ſaluatiō in thy bloud wauer not in me, but be euer firme & cōſtant, that the hope of thy mercy & life euerlaſting neuer decay in mee, that charity waxe not cold in mee. Finally, that the weakeneſſe of my fleſh be not ouercome with the feare of death. Grant me mercifull Sauior, that when death hath ſhut vp the eyes of my body, yet that the eyes of my ſoule may ſtill behold and looke vpon thee: that when death hath taken away the vſe of my tongue & ſpeach, yet that my hart may cry & ſay vnto thee, In manus tuas Domine cōmendo ſpiritū meū, (that is to ſay,) O Lord, into thy hands I giue & cōmit my ſoule: Domine Ieſu accipe ſpiritum meum, Lord Ieſu receiue my ſoule vnto thee. Amen.